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CAITRÉIM  
CONĜAIL CLÁIRINĜNÍĜ

MARTIAL CAREER OF  
CONGHAL CLÁIRINGHNEACH

EDITED FOR THE FIRST TIME,

WITH

Translation, Introduction, Notes, and Glossary,

BY

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## PREFACE.

**I**N the past no race was more ready than the Irish to give ear to the stories and legends of old. With certain limitations, that is still true of those who are privileged to be the custodians of our native spoken tongue ; but, unfortunately, cut off, as they have been, from all adequate opportunities of developing their native culture, they have got out of touch, more and more, with the great literary tradition which should be their peculiar possession. Of those who have lost their native language, the majority have settled down in the literary territories of the stranger, and, till but lately, seemed little disposed to return home again. To remedy this sad state of the national mind has been the glorious work which the men of the Gaelic movement have set themselves to accomplish. Were their efforts to cease even now, they would leave an indelible impress on the national mind of Ireland. But those efforts are not ceasing, and shall not cease. The intellectual exiles are returning to the old home of native culture, to enrich it, perhaps, with the spoils gathered in foreign literary lands. Like our hero Conghal, we shall have no objection to raiding our neighbours for literary spoil ; but, having done so, let us, like him, weary for the return to the beloved homeland, to lay at the feet of our mother Erin the results of intellectual achievement ; and let us, when in enforced exile, re-echo with him those great

sentiments which express the pent-up longing of a true Irish heart—

Ionmhuin tír an tír úd éir  
 uileá go n-íomáó a n-íááá  
 éne go n-íomáó a porre  
 inre ar áil liom béit anóé.

‘ Dear is yonder land in the west,  
 Ulster of the many hostages !  
 Ireland of the many strongholds  
 In it I long to be to-night.’

To those who have never wandered in exile, and to those who have returned, I offer this brilliant product of the Irish Filé’s art.

It only remains for me to return my sincere thanks to those who have taken a practical interest in the publication of the *Caitchéim*. To Dr. Kuno Meyer I am indebted not alone for help in the present case, but for kind encouragement in the past. To the Rev. J. Valentine, B.A., and Mr. Constantine Curran, B.A., I return my sincere thanks for help generously given, as well as to Mr. Osborne Bergin, B.A., who took a kindly interest in this work from the beginning. Like the other editors of the publications of the Irish Texts Society, I desire to acknowledge my indebtedness to the energetic interest which the Hon. Secretary, Miss Hull, has displayed in the production of this book. Finally, I wish to record my sense of the care bestowed upon the printing of the volume by the staff of the Dublin University Press.

PATRICK M. MACSWEENEY.

HOLY CROSS COLLEGE, CLONIFFE, DUBLIN,

*November, 1904.*

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# INTRODUCTION.

## GENERAL REMARKS.

THE greatest of the Tales of the *Cúasob Rúasó* deal with the hero Cuchulainn, the Irish Hercules. Unlike the popular epics of other countries, such as the Homeric Poems, the Nibelungen Lied, or Beowulf, our early Irish Epos is in prose. This fact had an important influence on its growth, in giving to it a freer scope for the development of collateral sagas which were to deal with tribal heroes of less striking personality than that of Cuchulainn. He is, no doubt, "heros fortissimus Scotorum"; but, like the national heroes of Norse Saga, his supremacy "in feats of valour and dexterity" is but emphasised by the worth of those with whom he competed. The growth of epic legend reveals a uniform tendency, which might be expressed adequately enough by the well-worn phrase, "the survival of the fittest." The hero of the dominant tribe tends to appropriate to himself the qualities and virtues of his conquered brethren; and the result is a conglomerate of virtues sufficient to satisfy the most inordinate appetite for heroic perfection. An interesting feature, however, of Irish Epic is the variety and number of the minor sagas dealing with heroes of the second grade. The fact is a testimony to the individuality and independence of the tribal communities. How far we can recreate the tribal history of Ireland from the data afforded us by the Epic Literature has yet to be seen. No systematic attempt has been made to co-ordinate the

historic facts which undoubtedly lie hidden in our great literary romances. The solution of the problems connected with them will depend upon a thorough examination of the growth of the various tales, and a comparison not only of their language, but of the treatment of the different characters with which they deal. We may also hope that a more thorough comparative study of the antiquarian monuments scattered over the face of our land will bring the same support to the traditions embedded in our literary remains that the archæological discoveries in the domain of Roman and Greek Antiquities have brought to the traditions of their respective literatures. In addition to the manuscript tradition, we have, as Commendatore Boni remarked to me, the yet unopened book of monument tradition which lies sealed in the mound, the rath, the tumulus, and megalithic monuments to be met with in almost every townland in Ireland. The two lines of investigation are closely intertwined ; they must be followed out together and correlated, and the results are likely to be as striking as those which are revolutionising our views as to the reliability of the early legendary traditions of Greece and Rome. The sceptical attitude of a Niebuhr, or the more restrained one of a Mommsen, will be replaced by the constructive tendencies of the Modern School of Classical Archæology. If our remains, literary and archæological, are investigated in this sense, there can be little doubt but that a most interesting chapter shall have been added to the history of Early Western European civilisation. It is in view of this development that, in part, I offer this first edition of the *Caithréim Conghail*.

To the archæological specialist, of course, it belongs to supply us with criteria drawn from his science, which would enable us, on that score at least, to date approximately the subject-matter of our saga. From all sides as yet help is needed ; a linguistic editor cannot be expected to make an "excursus" into the domain of archæology in order to correlate its facts. Unfortunately, owing to the want of system-

atic study of our language, the two departments have been divorced, with consequent loss to each. How small would be the progress made in the discussion of the antiquarian remains of the Forum or the Acropolis were it not accompanied by a continuous correlation and comparison with the evidence drawn from Greek and Roman Literature.

## THE CAITRÉIM.

The founding of Emania is to be taken as marking the rise of a tribal community in Ulster into a position of political importance. With the growth of tribal independence there also grew up a literary tradition based upon tribal myths and customs. Such must have been the beginning of the literature which set itself to glorify the Clann Rury and its heroes. The rise of Emania, the development of Ultonian power brought the northern clann into conflict with the other tribal communities, and, above all, into conflict with that one which claimed and exercised a hegemony over the rest, that of the Ardrigh at Tara. In this stress of competition between the early tribes, which has its counterpart in the early history of all races, as, for example, in the so-called Heptarchy in England, or, better still, in the early struggle of the Latin tribes against their neighbours, is to be found the political motive underlying the Early Irish Romances and Sagas.

The Táin Bó Cuailgne points emphatically to the hostile relations existing between the Ulster and Connaught tribal communities. The story of Conghal points as emphatically to strained relations between Tara and Emania. This point of view suggests to us an answer to the question: "What place do romances like those of Conghal Cláiringhneach hold in the Red Branch Cycle?" To answer such a question we have to distinguish between those sagas which have a political

import and those which have not; between those which represent, for example, the raids of one tribe upon another, such as the Táin, and those which seem to be simple, spontaneous *jeux d'esprit* of seanchaidhe or filé. To the latter class belong works such as the Adventures or Eachtra of Teig, son of Cian, or the Voyage of Snedgus and mac Riaghla, or the Voyage of Maeildun. It is to the former class our story belongs; and with that type we have more particularly to deal here.

Whatever may have been the date of the final redaction of our story, it is clear that the traditions upon which it is based relate to a period of revolt against the claims of the Ardrigh over Ulster. Chronologically the saga belongs to the pre-Cuchulainn stage of the Red Branch Cycle. A reference to Gilla-Coemain's poem, quoted in Add. Notes to p. 2, at the end, will show the regnal sequence which ascribes Conghal's reign to the year 177 B.C. As I have pointed out elsewhere, the regnal sequence is not disturbed by the fact that in the Synchronisms, ascribed to Flann of Monasterboice, in the Book of Ballymote, his "floruit" is given as B.C. 81-51. The discrepancy is accounted for by the fact that the attempt to harmonise the traditional regnal sequences with Biblical and classical chronology was bound to lead to different results according to the starting-point taken. The important thing, however, is that, though the chronology may be wrong, the sequence may be right. I would adduce in support of this the peculiar fact that, though the redactor of our tale must have been acquainted with the chronology of Gilla-Coemain's poem, as is evidenced by the quotation at the end, which is based upon that chronology, the relation of Conghal to such well-known heroes of the Red Branch Cycle as Fergus mac Rosa, Conall Cearnach, and Cét mac Maghach, tends to support the date of the synchronisms as the more correct one. The following regnal sequences from Gilla-Coemain's poem, and from the synchronisms (*vide* Todd Lect., vol. iii.,

ed. Mac Carthy), illustrate our remarks. The dates in some cases are approximate "floruits."

## GILLA-COEMAIN (LL.).

## KINGS OF IRELAND.

(*Regnal Dates those of Initial Years.*)

B.C.	
192	Lughaidh Luaighne.
177	Congal Cláiringneach.
162	Duach dalta Deaghaidh.
153	Fachtna Fathach.
137	Eocho Feidlech.
125	Eocho Bithe (or Airem).
110	Eterscel.
105	Nuada Necht.
105	Conaire (seventy years).
	Interregnum of five years.
30	Lugaidh Sriabhnderg.
4	Conchobar.
3	Crimthand.

## BALLYMOTE SYNCHRONISMS (P. 12 B.).

(MACCARTHY, 'B' TEXT.)

(*Regnal Dates those of Final Years.*)

	KINGS OF IRELAND.	KINGS OF ULSTER.
B.C.		
89...	Lughaidh Luaighne.	Fiach, son of Fiadcu.
		Conghal Cláiringneach (?).
		Duach.
81-51	Conghal Cláiringneach. (Duach).	Findchad, son of Bac.
		Conchobar Maol.
51-44	{ Fachtna Fathach.	{ Cormac, son of Laitech.
	{ Eochaidh Feidlech.	{ Mochtú, son of Murcoru.
		{ Eochaidh Airem m. Daire.
42	Eochaidh Airem.	Eochaidh Salbuidhe.
34	Eterscel.	Fergus mac Leide.
		(Initial year 42 B.C.)
27	Nuada Necht.	
27	Conaire Mór.	Conchobar.

I give further lists for comparison from the Book of Ballymote (MacCarthy, 'A' Text, p. 9), Tighearnach, and Four Masters in appended footnote.<sup>1</sup>

We see, therefore, at a glance that the sequence in these lists is the same. There is some confusion in the case of Eochó Bithe in Gilla-Coemain's poem, for which we have Eochaidh Airem in the synchronisms. However, Eochó Airem is the variant for Eochó Bithe of LL. in the Ballymote copy of the poem; and this may be due to the influence of the Ballymote synchronisms on the regnal sequence of the poem.

It is clear, then, that we have in the synchronisms a more rational chronological basis for our saga than in Gilla-Coemain's poem. By no effort could Conghal's date of 177 B.C. in the latter be made to tally with the accepted dates

<sup>1</sup> BALLYMOTE SYNCHRONISMS (P. 9), (MAC CARTHY—A TEXT).

*Kings of Eamain.*

*(Regnal Dates those of Initial Years.)*

B.C.		B.C.	
307	Cimbaeth mac Findtain.	117	Fiach mac Fiadhcon.
279	Eochaidh Ollachair.	72	Findcadh mac Baic.
259	Uamancenn mac Coraind.	72 (?)	Conchobar Mael.
239	Conchobar Rod mac Catair.	60	Cormac Loighthe.
209	Fiacha mac Feidlimhthe.	32	Mochtai mac Murchoradh.
193	Daire mac Forgo.	29	Eochaidh (Airem) mac Daire.
122	Enna mac Roethech.	24	Eochaidh Salbuidhi.

Following on this, we have Eochaidh Salbhuide's death synchronised with the fourteenth year of Octavius Caesar; and with the fifteenth year of Octavius Augustus is synchronised the beginning of Conchobar mac Nessa's reign. The 'A' Tract has, therefore, no mention of Fergus mac Leide, and thus differs from the 'B' Tract, as seen by regnal list therefrom. As Dr. MacCarthy has shown, the 'A' and 'B' Tracts are the substantial sources of the pre-Christian portion of Tighearnach. The following regnal sequence from Stokes' "Tighearnach" (*Revue Celtique*, vol. xvi.) includes Fergus mac Leide, and shows that Tighearnach's list is a composite of the two:—Fiac mac Fiadhcon, Findchad mac Baicci, Conchobar Mael mac Fuithi, Cormac Laidich, Mochta mac Murchorad, Euchu mac Dare, Euchu Salbude mac Loch, Fergus mac Lcti, Conchobar mac Nessa. It is about time that works purporting to be authoritative should cease ascribing to Tighearnach the opinion as to the uncertainty of Irish annals before the reign of Cimbaeth, which he simply transcribed from the 'A' Tract. To this tract is also due his fundamental synchronism of the first year of

of Fergus mac Leide, Fergus mac Rosa, Cét mac Maghach, Eochaidh Salbhuidhe, and Bricne (Bricriu). The supposed date of the Cuchulainn Cycle must have been well known to at least the principal redactor of the tale; and it is improbable that he should have taken the poem of Gilla-Coemain as the basis of his recension. I believe, therefore, that the quotation at the end of the CAITĪRÉIM from the poem is in illustration of the saga, apart from the chronology, and that it and the poem had nothing to do with suggesting the subject-matter of the saga. I believe the saga, as regards the grouping of the characters, to be independent of the Biblicised regnal chronology, and to be an independent witness to the native sequences.

We have no reason to doubt the tradition of a revolt

Cimbaeth with the eighteenth of Ptolemy. As in the case of the Four Masters, Tighearnach's lists are to be considered in the nature of a synthetic judgment, based upon a combination of documents, many of which have been lost. For this reason he has a value partially independent of the extant sources. I regret that considerations of space forbid me to discuss further the interesting problems raised by these Tracts. I have given, however, sufficient to illustrate the matter in hand.

## THE FOUR MASTERS.

*Kings of Ireland.*

A.M.	A.M.
4881 Nia Sedhamain.	5032 Duach dalta Deadhadh.
4888 Enna Aighneach.	5042 Fachtna Fathach.
4908 Crimthann Cosgrach.	5058 Eochaidh Feidhleach.
4912 Rudhraighe.	5070 Eochaidh Aireamh.
4982 Innatmar, son of Nia Sedhamain.	5085 Ederscel.
4991 Breasal Boidhiobhadh.	5089 Nuadha Necht.
5002 Lughaidh Luaighne.	5091 Conaire Mór.
5016 (Lughaidh slain by Conghal.)	5101 (Five years' Interregnum.)
5017 Conghal Cláiringneach.	5166 Lughaidh Sriabhnderg.
5031 (Conghal slain by Duach.)	

Whilst I am aware that the Four Masters have not an independent authority, none the less their list is the result of a synthetic judgment, based not alone upon the historical documents known to us, but also upon ones which have been lost, as well as, we may presume, upon an historical tradition, of which they were, in all probability, the last authoritative custodians.



associated with the name of Conghal Cláiringhneach against the Ardrigh in the first century B.C. ; but the rise of the saga itself synchronised probably with the struggles between the provincial rulers for the kingship of Ireland in the eleventh and twelfth centuries, the age of the "kings with opposition."<sup>1</sup> Our present tale is but one of a great number concerning Conghal which have disappeared. We have on this point the testimony of the Annals of Clonmacnoise, which say:—"He (Conghal) did many notable acts of chivalry, as there are volumes of history written of his hardiness and manhood." It was the political situation in the eleventh and twelfth centuries that fostered the growth of the Conghal saga. There is nothing strange in this. An excellent parallel is afforded by the great French epic, the "Chanson de Roland." The struggles of Christendom against the Saracen found its finest epic exposition in the glorified personality of Roland. In the age when the Conghal saga was in process of formation the French Carolingian saga was receiving its final form ; and we have in the latter an interesting example of how a partly historical episode may be bent under changed conditions to serve a new purpose. As is well known, the original and obscure Roland of Charlemagne's days was not cut off by Saracens, but by Gascons at Roncevaux. What was wanted, however, in the eleventh century was not the glorification of a hero fighting against those of his own faith, but of a hero who would embody the spirit of the Crusaders in their attack upon the hated Infidel. Hence we have, as a result, the hero who was, in fact, the victim of an ambush laid by those of his own faith, raised to the position of the martial representative of western Christendom in its attack upon the Pagan horde that

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<sup>1</sup> Though Conghal has reason to revolt against Fergus mac Lede as well as against the King of Tara, Lughaidh Luaighne, the *animus* of the tale is obviously diverted from Fergus to Lughaidh. Any attack on the Ultonians is deprecated, and the guilt is laid at the door of the King of Tara. For specific evidence of this, *vide* the following passages:—pp. 15, ll. 13-15 ; 51, ll. 15-17 ; 99, ll. 28-31 ; 101, ll. 1-18 ; 171, ll. 13-15 ; 181, ll. 12-29 ; 183, ll. 3-8 ; 187, ll. 4-11, 29-33.



pressed in upon it. And so in the Conghal saga we have the spirit of a later age reflected in a past historical tradition, without, however, a distortion of the historical character of the saga. There was no necessity for it, for the general spirit of the saga was in thorough sympathy with that of the eleventh and twelfth centuries.

### CRITICAL STUDY OF THE *CAITRÉIM*.

In shaping his story the Irish seanchaidhe did not hesitate to press into his service the available material to hand. His primary object was to tell a story with or without a purpose. Critical harmonising of his material was not to be thought of. The most that could be expected of him was to smooth over abrupt transitions, and remove, as far as possible, apparent incongruities. Of this, as we shall see, we have excellent examples in the *CAITRÉIM*. A reference to the Analysis of Contents will show that the saga is composed of five striking divisions, which I shall call respectively—the Emain-Tara episode, the Rathlin episode, the Lochlann or Over-sea episode, the Arthur episode, and the *OPUSAN BPUIGNE BOIRCE*, or 'Harrying of Bruighen Boirche' episode. Taking these episodes as they occur, it is not hard to see that in the Emain-Tara episode (Part I.) we have the nucleus of the original Conghal tradition. The hero has not yet outgrown his native surroundings. The events are confined to Ireland; and the archaeological trappings, such as chariots, &c., point to an early tradition. The form is that of the well-known tales of the Cuchulainn Cycle. As to the matter, there is, of course, always the possibility of assuming it to be the outcome of the imagination of a seanchaidhe working on the material of other sagas. But the acceptance of that position would go to prove too much; and strong positive evidence would be required before receiving it. In the Emain-Tara episode we have a body of individualised tradition which, whilst modified

no doubt in transmission, has come down to us from the so-called pre-historic period. Further, it must not be too readily assumed that the similarity in the descriptions of Emain, of Tara, of the personal appearance of the warriors, of their manner of waging fights, nor yet the use of stock-proverbs and literary chevilles, or tags, goes to prove that the underlying tradition is artificial. Strong individualistic style was unknown in these days. The simple historic fact had from the nature of the case to be enveloped in the traditional literary form. Again, this similarity in expression had its counterpart in similarity of custom. We may be sure, for instance, that the Irish warriors for hundreds of years adopted the same system of seating-arrangement in their drinking-halls. This is so well known that it is scarcely necessary to recall it. Like the warriors in the Norse sagas and in *Beowulf*, the Irish warriors ranged themselves in order of precedence on the benches in the rush-strewn hall. There were no great changes in fashions in those days; and so we find repeated in our sagas with almost tiresome monotony the descriptions of such things as the seating of the warriors. But the monotony is the monotony of fact, rather than of borrowing.

I have said above that the events in Part I. are confined to Ireland. They are, furthermore, confined to practically the north-east part of it, embracing the country stretching from Tara to the Boyne, from the Boyne to Armagh (Emain), from Armagh to Coleraine, and from Coleraine to the Bann mouth and Dunseverick—in fact, the country lying along what must have then been the great highway from Tara to Emain (Armagh), and thence to the sea-coast at the Bann mouth. Along this line we have the three chief residences of Tara, Emania, and Dun da Beann (Mount Sandel, near Coleraine). Part I., though containing the simple historical tradition concerning Conghal, seems to have a double element in it. It appears to me that in the introduction of Fergus mac Rosa (p. 34), and the episodes connected with him, a new

stratum of incident appears. In the *Διόεθ̃ Ƴεργυρ̃α mic Ƴέροε* (Death of Fergus mac Leide), published in "Silva Gadelica," we have a reference to Fergus mac Rosa (Eng. Tr., p. 285). There Fergus mac Leide, when dying, prophesies that Fergus mac Rosa is to succeed him as a fitting lord to receive his sword. Here Fergus mac Leide and Fergus mac Rosa are contemporaries, quarrel, and Fergus mac Rosa joins the rebellious Conghal. It is to be noted that Fergus mac Rosa is not amongst those mentioned as being at Emain on p. 4 of our Text. He is first introduced to us on Fergus mac Leide's return to Emain from Tara. Here we have the juncture of the Fergus mac Rosa stratum with that of Conghal, which leads up to the incident of the Destruction of Dun da Beann, and the Battle of Aonach Tuaighe. The destruction of Dun da Beann is not essentially connected with the Conghal incidents; but it is skilfully worked into them by the insulting reply which Niall Niamhglonnach sends to Fergus mac Rosa whilst in the company of Conghal (*vide* pp. 47-51). In the Battle of Aonach Tuaighe the two streams of incident are merged.

The order of the episodes in our Text is as follows:—Part I., the Emain-Tara episode; Part II., the Rathlin episode; Part III., the Lochlann episode, Arthur episode, and Destruction of Bruighen Boirche episode. We have discussed the characteristics of the Emain-Tara episode; and, for reasons presently to be seen, we shall now proceed to discuss the last episode of all, that of Bruighen Boirche. The link between this episode and the Arthur episode which precedes it is supplied by the incidents narrated on pp. 166-7, which bring Conghal back to Ireland to find his enemy, Fergus mac Leide, in the house of Eochaidh Salbhuidhe at *Βιουγ̃εαν̃ βοιρ̃ίε*. Then follows the *Οιγ̃αν̃ Βιουγ̃νε βοιρ̃ίε*, or 'Harrying of Bruighen Boirche.'

In the list of Tales which formed the equipment of an ollamh, to be found in the Book of Leinster (*circa* A.D. 1150), p. 190a of facsimile, we have the entry of an *Οιγ̃αν̃ Cατ̃ιρ̃ι̃ε*

ḅoirche. O'Curry published this list in the Appendix to "MS. Materials," p. 591, and appended to the above entry the following remark :—" This tale (the Oirḡadán) must be a part of the Triumphs of Conghal Clairingnach. Of the last-mentioned piece there is a copy in the MS. classed H and S, No. 205, R.I.A. (*i.e.*, 23 H. 1 c., Academy classification)." M. D'Arbois de Jubainville in his "Essai d'un Catalogue," page 85, speaking of the Caidérim Conḡadál Cláirínḡnḡ, says :—" Elle semble être un développement moderne de la pièce intitulée Oirḡadán Caidéach ḅoirche." A critical study of the text shows that neither of these statements can stand. In the first place, it is utterly improbable that the whole Caidérim, covering 191 pp. (text and translation), is a development of an incident brought in at the end, and occupying only 21 pp. (text and translation). Furthermore, the relation of the Oirḡadán episode to the others shows that there is not a question of development from, but of assimilation to, the other Conghal episodes.

O'Curry seems to think that the Book of Leinster Oirḡadán was part of an older version of the Caidérim Conḡadál. Of course he did not mean part of our present version, with which he was well acquainted. O'Curry's position would be this—that at the time the LL. list was drawn up there was a Caidérim Conḡadál containing the Oirḡadán, and that this latter formed one of the great tales to be learned by every ollamh. The Oirḡadán was well known. It is to be found in the list in LL. and T.C.D., H. 3, 17 ; and in the list in Bodleian Rawl. B. 512 ; Brit. Museum, Harleian 5280 ; and 23 N. 10, R.I.A.

Could it be possible, then, that the Oirḡadán, so well known from the twelfth century onwards, could have formed a mere part of the Caidérim of which there is no mention whatever ? The solution of the problem does not lie in that direction. Returning for a moment to the Bruighen Boirche episode, we find that it has this in common with the Emain-Tara one, that its *venue* is in Ireland, in the Mourne mountains and district.

This gives it a claim to earliness of date, similar to that made for the Emain-Tara episode. To that claim there can be no objection in general, in view of the known fact of its existence, in some form or other, in the twelfth century. But the question is as to the form. Is this short episode in our text a full representative of the well-known *Órúðán* of the twelfth century? I believe not. I believe it to be a modernised synopsis of the older version, which itself was an independent tale, and that it is an addition to the earliest Conghal saga. I shall return to this point in summarising.

Having discussed so far the last episode, I shall now deal with the others, taking the order of the text. After the Emain-Tara episode, to which belongs the sub-episode of Niall Niamhglonnach, comes the Rathlin episode, Part II. (pp. 70-101). This episode attracted the attention of two learned Irish historians and antiquaries, the Rev. George Hill, author of the "History of the MacDonnells of Antrim," and the Right Rev. Monsignor O'Laverty, P.P., of Holywood, Co. Down, and author of a "History of the Diocese of Down and Connor" (4 vols.). An English translation of it is given by the Rev. G. Hill in the Appendix to his work. I find, however, no mention of the translator; but the translation gives the substance of the episode with sufficient accuracy, though with mistranslations of individual words. Monsignor O'Laverty has given a synopsis of the episode in dealing with Rathlin in his History, vol. iv., pp. 380-384. Both these writers were struck by the remarkable fidelity of this episode to the topography of Rathlin. In the additional notes to p. 101, I have quoted the remarks of Monsignor O'Laverty. The Rev. George Hill writes in the same sense, and surmises as to the historic truth of the narrative.

The link between the Emain-Tara episode and this one is indirect. After the Battle of Aonach Tuaighe, we have, in par. xxvii., the customary bind or link in which the pile suggests the journey over sea, and thus prepares the way for

the Lochlann episode. Between the two we have the Rathlin episode interpolated. To bring about a connexion between Conghal and King Donn (or Rigdonn) recourse is had to a supposed bond of marriage between Conghal and King Donn's daughter at the first council in Emania, though of this there is no mention in Part I. If we eliminate Part II., and join the passage ending with  $\epsilon\iota\sigma\iota\mu\ \mu\alpha\mu\acute{\alpha}\epsilon\ 7\ \mu\upsilon\alpha\delta\acute{o}\epsilon\lambda\acute{\alpha}\mu\acute{\alpha}\epsilon$ , p. 68, to the words  $\Delta\sigma\upsilon\beta\delta\alpha\mu\iota\tau\ [\text{Con}\xi\Delta\lambda]\ \mu\epsilon\ \eta\text{-}\Delta\ \acute{\iota}\mu\mu\upsilon\tau\epsilon\iota\mu$ , p. 101, we have a perfectly harmonious narrative.

The Rathlin episode, Part II., evidently contains a traditional account of an attack upon Rathlin. This account has been recast and reset by some one thoroughly familiar with the island. As Monsignor O'Lavery says—"Whoever wrote the tale must have resided in Rathlin." Here we have a clue to the home of, at least, the last redactor of our saga. There is no doubt, I think, that the whole  $\text{C}\alpha\iota\tau\acute{\rho}\epsilon\mu$  was brought together by an Ulsterman and in the interest of the Ulster party at one time or other. I believe there is further little doubt that the last chief redactor of the  $\text{C}\alpha\iota\tau\acute{\rho}\epsilon\mu$  lived in Rathlin or its neighbourhood, and that Part II., or the Rathlin incident, represents the embodiment by him of a new episode in the  $\text{C}\alpha\iota\tau\acute{\rho}\epsilon\mu$ . This accounts for its peculiar relation to the other episodes noted above. Whatever may be said of King Donn, the apocryphal character of Nabgodon mac Ioruaith, king of the mythical land of Uardha, the land of the cold, is certain. Nabgodon mac Ioruaith is simply the early Irish form of Nabuchodonosor, son of Herod. Outside of Conghal's followers the names are suggestively vague. We have Nabgodon, a Biblical one; Uardha, a mythical land;  $\beta\epsilon\beta\iota\sigma$ , a probable mistake for the common name  $\beta\epsilon\beta\iota\sigma\sigma$ ;  $\text{O}\phi\iota\mu\gamma\lambda\alpha\eta$  (Clean-fist), and Rigdonn (Brown-wrist), and Taise Taoibhgeal, a name of quite common occurrence in the sagas. A conglomerate of artificial names to which the historical ones of the Emain-Tara episode have been wedded. I think it is clear that the episode was introduced by the last principal redactor



of the *CAITRÉIM* in illustration of the topography of his native district. This sufficiently accounts for its wonderful fidelity to that topography, and the graphic character of the narrative.

In Part III. we have the last three episodes—the Lochlann episode, the Arthur episode, and the Bruighen Boirche episode. As we should expect, the Rathlin episode ends abruptly (p. 101); and the Lochlann one is introduced by the bald phrase—“*Íomtuir a Conḡail muirtear ionn iḡeal oile*”—notwithstanding the elaborate anticipation of it in Part I. Further, we have the phrase—“*Ír leir so éir nabhḡaon mac ioruaḡ, ní na h-ḡaḡaḡa*”—interpolated on p. 102 to give colour of connexion with Part II. After that the Rathlin episode disappears from the tale.

The Lochlann episode seems then to have been originally connected with Part I. It is quite in the manner of the Post-Norse additions to our early tales. The result of the Norse invasions of Ireland was to familiarise the people with the stories of the Norseman's sea-journeys and raids. They intermarried amongst the Irish, as is evidenced by the frequent occurrence of Norse names, such as Amlaff and Harold (Aralt), in our Post-Norse genealogies. Irishmen were not unfamiliar with their language, and borrowed certain words from them, as, for example, the words *ḡuḡuḡaon*, ‘a steersman or pilot,’ and *ḡaḡaḡa*, ‘an anchor,’ which occurs in our own text (*v.* Glossary). The result is that there is scarcely a tale in our great Middle Irish MSS. but contains a reference to Lochlann. Strange and weird stories passed amongst our people of these fierce foreigners from over the sea, and gradually there was added to the local feats of the heroes of the Cuchulainn Cycle that of a journey to Lochlann in quest of booty and adventure. Such is the origin of the anachronism of introducing a journey to Lochlann into a tale about a hero who lived in the first century B.C. The question as to the original meaning of Lochlann does not touch the argument, for there

can be no doubt of its equation to the home of the Norseman in the present case.

As we have seen, then, the Lochlann episode is accounted for by the influence of the post-Norse literature. Into this episode there is worked some of the stock-in-trade of the seanchaidhe, such as the Mountain of Fire, the Chain Feat, the Three Brothers Incident, the Fight with the Wolves (oncom), and the Magic Birds; and these being exhausted, we arrive at the Arthur episode (p. 150).

The introduction of the British Arthur into Early Irish literature seems, as far as we know, due to direct intercourse between Briton and Celt, and to the knowledge of the works of Nennius amongst the Irish. Of the *Historia Britonum* of Nennius, Irish versions are to be found in the Book of Ballymote; H. 3. 17, T.C.D.; Book of Lecan, Book of Hy-Many, and Leabhar na h-Uidhre. The Leabhar na h-Uidhre fragment has been edited by Rev. Dr. Hogan, S.J., in the Todd Lectures, vol. vi.; and an edition based on the whole set was published by Todd for the Irish Archæological Society. It is not certain that the name is primarily derived from that of King Arthur. Other and earlier Arthurs may have contributed to spreading the name. The solution of the question belongs to the Arthurian problem; and we have not time or space to discuss it here. I have given in Additional Notes references to a number of Arthurs in Irish sagas, which are sufficient to show how the name spread. Whether we are to take Arthur mac Iubhair as meant for Arthur, son of Uther Pendragon, or not, we have little means of deciding. If we did, the anachronism it would create could be explained in the same way as that connected with Lochlann, to which we have already referred. However that may be, the Arthur episode, as here developed, contains the popular folk-tale of the mysterious birth of a hero, and his ultimate recognition by his father. In this case the seanchaidhe boldly adopts the name of the famous son of Conn Cédcathach, Art Aoinfhear



(or the Lonely), as that of the son of Arthur, the reason being, we may presume, the connexion between the sounds of 'Art' and 'Arthur.' In fact, on p. 156 we have Art Aonfnear dubbed Arthur Aointhear, though elsewhere Art Aonfhear. The incident of the hosteller's three sons who wished to pass as sons of the King of Britain has an excellent parallel in the similar tale of the King of Britain's son to be found in the Feast of Dun na n-Gedh, ed. by O'Donovan, Irish Archaeological Society. The tale describes the journey of Conghal Claen in Britain, the discovery by the King of Britain of his own son, Conán Rod, and the confounding of the three warriors, who desired to pass off as his real sons (pp. 65-75). The link between the Lochlann episode and the Arthur one is supplied by the homeward journey of Conghal. What more natural than that his journey homeward should bring him to Mull, and Islay, and Cantyre, and thence into North British territory! In connexion with this latter district it is well to note that the Arthur saga is connected topographically with two districts—(1) the north-western Brythonic district, covering the western half of southern Scotland, and northern England; (2) south-west Britain (the romantic element of the legend being located in South Wales as early as the eighth century). It is with the former district our Arthur episode deals. An interesting account and suggested solution of the relation of the Arthur saga to Irish literature is to be found in Mr. Alfred Nutt's Essay on "The Celtic Doctrine of of Re-Birth," pp. 22-37. The scientific solution of the problem which it raises can scarcely be reached till the chief or all the passages in our sagas are brought together and compared. I trust that our text may not be without value for the study of that much-discussed question. We see, therefore, what are the general sources of the Arthur episode, the introduction of which into any saga that grew up between the years 1100 and 1600 need cause no surprise. Nor did it offer any topographical difficulty in relation to the Lochlann episode, for as

we have seen, it harmonised admirably with the well-known Viking track down the coast of Scotland, North Britain and Ulster. The link which binds the Lochlann episode to the Arthur one is obvious.

We have already discussed the relation of the last episode, the *Opṡḡam Bṡuṡḡne Bṡoirṡe*, to the Emain-Tara one. We saw how much they had in common with one another, that they were, in fact, indigenous, springing out of the traditions derived from the Pre-historic Period. We have now only to consider its relations to the Arthur episode. Topographically no difficulty offered itself in linking the Arthur episode to the Bruighen Boirche one. Our hero, having reached North Britain on his homeward journey, had no difficulty in landing conveniently near Benn Boirche! The link is then supplied by his asking where is Fergus mac Lede, his enemy; and finding him in Bruighen Boirche, he proceeds to attack it. Then follows the *Opṡḡam Bṡuṡḡne Bṡoirṡe*, or 'Harrying of Bruighen Boirche.' As we have seen, the original *Opṡḡam* was an independent tale, and I may be permitted to hazard here an opinion as to the use made of it in the present text. There are four leading characters to take into account, viz., Conghal, Fergus mac Lede, Art Aoinfhear, and Boirche Casurlach. In what relation do they stand to the lost *Opṡḡam*, and to the present version? I believe the original *Opṡḡam* did contain a reference to Conghal Cláiringhneach, and that on that account it passed into the composite Conghal saga by assimilation. Boirche Casurlach essentially belongs to the lost *Opṡḡam*. As to Fergus mac Lede we have no means, so far as I can see, of deciding, though his use in the link-episode suggests artificiality. As to Art Aoinfhear I think there is no doubt but that he is an intrusion from the present Arthur episode. Not alone that, but the slaying of Boirche has been cleverly transferred to his shoulders instead of Conghal's, possibly in dislike of laying to Conghal's account the slaying of a fellow-Ulsterman. Having performed this feat, it is not to be wondered at

that he suddenly disappears out of the tale in the middle of the fight. Conghal says to him : " Success and blessing, and proceed forthwith to your own country ! " (p. 175). A few lines further on we are assured that " he (Art Aoinfhear) assumed the kingship of Britain afterwards, so that in that way Conghal is contemporary with Art Aoinfhear." The necessity for the synchronism is obvious. As to Torna mac Tinne King of the Saxons, who is carried over from the last episode, he is disposed of by the famous Leinster King Mesgedra, and a poem composed in honour of the event ! (par. lxvii.). The tale finishes with Conghal's journey to Tara against Lughaidh Luaighne, and the slaying of the latter by Conghal. This incident is supported by the annalistic accounts, and by the poem of Gilla-Coemain (*vide* Add. Note to p. 2). Conghal ends his career by becoming King of Ireland, and pardoning Fergus mac Lede, whose death by the sea-monster is narrated in the tale *Ariseo Fergusis*, published in " Silva Gadelica."

I shall now sum up the results of this rapid analysis of our saga. In connexion with Conghal there are found in our text two distinct traditional historical "nuclei"—the Conghal-Lughaidh Luaighne tradition, and the Conghal-Boirche Casurlach tradition. These were at first independent of one another, the latter being the earliest to be reduced to writing, and was contained in the lost *Orghain Cachtac Boirche* referred to above. The Conghal-Lughaidh Luaighne tradition came into prominence in a time of conflict between Tara and Ulster, and is to be regarded as in the nature of a political pamphlet. It formed the "nucleus" of the present *Cachtacain* by developing the additional episodes of Lochlann and Arthur. To the Arthur episode was joined a synopsis of the lost *Orghain Cachtac Boirche*, with the modifications we have suggested above. The last chief redactor of the tale added the Rathlin episode in illustration of the topography of his native district.

I may end this analysis by quoting the following words

of Mr. Alfred Nutt in his Essay (pp. 130-131), attached to the "Voyage of Bran," edited by Dr. Kuno Meyer, on the difficulty of dating Irish Romance : "The reader has now, I trust, some idea how difficult and complex a task it is to assign any particular portion of the Irish mythic or heroic corpus to the age when it first passed from the oral into the written form, to determine how far the extant text represents that original, what, if any, have been the modifications it has undergone, and what the cause of these modifications. The annalistic framework cannot be taken as an unerring guide. To cite one instance. Stories are told of kings assigned by the annals to periods long antedating the era of Conchobar and Cuchulainn, which are manifestly far more modern in tone and style than the chief tales of the Ultonian Cycle. Indeed, the past history of the land would seem at one time, and by one school of writers, to have been looked upon as a convenient frame in which to insert numbers of floating folk-tales. But the Ultonian Cycle must before then have assumed definite shape ; it is, in tone and temper, like all other great heroic sagas, essentially tragic, and contrasts strongly with the playful and fanciful romance of so much else in Irish story-telling. Yet the guidance of the annals cannot be lightly thrust aside as worthless. I have noted the fact that whilst the marvellous is as prominent in the sixth- and seventh-century kings' lives as it is in those of earlier monarchs, yet it is Christian and not Pagan in character. This cannot be set down to design, and can only arise from the fact that some stories, at least, were told about Pagan kings before Christianity came to Ireland, and were too firmly attached to them to be passed over."

## LITERARY STUDY OF THE TEXT.

In the analysis which I have given of the *Caitríem*, I should by no means wish to be taken as in any way minimising the artistic effect of the story as a whole. One thing the Irish seanchaidhe or flé could do supremely well, and that was—tell a story. From childhood he was accustomed to hear them ; not a winter's evening passed over without some new effort of the seanchaidhe's art being revealed to him ; and when he came of age to adopt the profession himself, he was already well on the road to perfection. The art and its practice are not yet dead in Ireland. A few years ago, cycling along a mountain road in Muskerry, I chanced on a group of stalwart young men, and asked whither they were going. They told me they were going "sgoruidheacht-ing," which meant that their destination was beside some turf-fire in a farmer's house to pass the evening in story-telling and other forms of amusement. With the passing away of political independence, however, the memory of the old martial heroes of the race tends to become faded, and the element of folklore and mere humour to increase. When the Conghal saga was composed, the nation was full of buoyant political aspiration, and its intense military spirit is reflected in the sagas which it then resuscitated. From the point of view, therefore, which the seanchaidhe set before him, I think the *Caitríem* is a work of high perfection. The incidents are full of dramatic force, and are so correlated as to sustain interest to the end. When we yield our imaginations to it, free from the bias and predilections of the almost morbidly introspective literature of to-day, we are conscious of a certain simple robustness of imagery which possesses a singular charm of its own. The scenes at Emain and Tara seem to me especially to excel in dramatic motive. The situation created by the choice of

Fionnabair forms the spring of the whole action, and the scene between her father and herself at the Heroes' Well stands out with cameo-like clearness. Beside this picture we may place the companion one of the death of Craobh, with the highly chivalrous note introduced by the action of Fergus.

No reader of the story can complain of its want of incident. One of the characteristics which make the *Caitríem* a splendid representative of our early epic literature is the embodiment in it of so many different *genres*. From the severe simplicity of the Emain-Tara episode, we pass to the richer colouring of the Rathlin one. For this quality few passages in our literature will stand beside that which describes the night attack on Rathlin. The gleam of the lights over the dark waves that seethe round the turbulent Breacan's Caldron, the lapping of the waves against the prows of the on-coming ships of Nabgodon, the heedless mirth of the warriors whose shields and spears hang above them in the drinking-hall, the exit of Fergus to meet the approaching foe, attain in the simplest way the effects of painting. It seems to me as if we had in this episode the introduction of that subjective note that is so strong a mark of modern literature. We feel in it something of the emotional personality of the writer. It is a kind of earnest of what the epic literature would have developed into had it continued.

In his appeal to his audience the Irish seanchaidhe could never neglect the wonderland of Folk-lore. Whatever be the grand names and theories modern folk may weave about it, the folk-lore of the world finds its ultimate sustenance in the child-like imagination of those who have not a scientific or real explanation to offer of the mysteries of the universe. They have not, for example, reduced the conception of the vastness of space to the terms of a philosophic formula. It still remains in the region of feeling and of imagination, and finds its concrete expression in the weird and eerie feeling awakened by such incidents as those to be met with in the



over-sea episodes in Lochlann. To the early Irish, as to other peoples, the lands beyond the sea were the homes of wonder-land and of magic; they saw in them a ready fatherland for the mysterious creations of their imaginations, of such things as the mountain of fire, the magic birds, the giant warriors, the wondrous sea-monsters; and these, having found a local habitation, were brought within the circle of heroic doings of the early epic heroes. And so we have them in this *Caitéim* of Conghal. Yet here they are merged in the forms of the historic saga, and are penetrated with something of its spirit. We feel that we are not altogether in the cloud-lands of pure fancy. Both sides gain. The historic or quasi-historic element is lightened by its fusion with the purely imaginative and wonderful, whilst the latter elicits more credence than modern readers would otherwise be inclined to give it.

The result in our saga is a composite yet artistic whole. As we reach the Arthur episode, as we draw near home, the wonderful is less in evidence, and finally we are left again on the *terra firma* of historic tradition in the episodes dealing with the harrying of Bruighen Boirche and the death of Lughaidh.

Among the characters two great heroic figures stand out—Conghal, our hero, and Fergus mac Rosa, or mac Roy. The treatment of the character of Fergus mac Rosa evidently offered some difficulty to the author of our tale. Fergus mac Rosa, as we know, bulks largely in the whole Cuchulainn cycle of saga, whilst Conghal, outside of the present *Caitéim*, has no place therein. How could the lesser satellite shine beside the greater sun? One way out of the difficulty was to represent the sun of Fergus as not having yet risen. When Niall Niamhglonnach has the hardihood to proclaim vengeance on Fergus, our author interjects apologetically—"For his [Fergus mac Rosa's] deeds of valour were not known even up to that." Throughout we have a continuous insistence on the greatness of Fergus. We have on p. 34 the tribute paid him;

on p. 38 we are told that Conghal always addressed Fergus as "Great King." To him is devoted the whole episode of the destruction of Dun da Beann; and in the Battle of Aonach Tuaighe he shares the honours with Conghal. Again, in the Rathlin episode the first defence of that island is ascribed to Fergus, aided by Muiredach Mór, son of the King of Scotland, the introduction of the latter being a compliment to the redactor's kinsmen over on the Scotch coast. As in the episode of Craobh, the chivalry of Fergus is thrown into relief, so here his modesty is shown in the splendid climax which describes his return to the drinking-hall after the defence of the island:—7 ԵԱՅԾԾԱՐ ԿՐՈ ՄԵԽԱՅՆ ԵՐ Ե Լ-ԵՎԵ 7 ՆՕ ԵՕՃԵԾԾԱՐ Ե Ո-ԱՅՄԱ ԱՎՐՈՆՆ 7 ՆՕ ԴԱՐԵԾԱՐ ՄԱ Ո-ՅՈՆԱԾԱՆ ԲԵՈ ՎԱՅՐՈՆ 7 ՈՐ ԵՕՄՄԱՕՐԺՐՈՏ ՈՏ Լ-ԵՎԵԸ ՆՕ ԵՈՆՆԵԾԱՐ ՆՈՐ, "And after that they came into the hostel, and placed their arms above them, and sat them down in their own places; and they boasted not, indeed, of the deeds they had done." In the Lochlann episode, Fergus is introduced to us at the very beginning (p. 102) as the յՃՄԼԵԱԾ ԷՐԵԱՈՈ, the royal champion of Ireland; and in the episode of the magic birds (p. 137), all the warriors, not even Conghal being excepted, fall asleep, save Fergus alone. To him, as to Cuchulainn in the Táin, is thus reserved the honour of performing the heroic feat of valour. Finally Conghal sums up the feats of valour of Fergus in this connexion by saying (p. 145): 7 ՄՈՆԱ ԵՎԵ ԲԵՐԵՐ ՄԱՇ ՐՈՐԱ ՈՐ ԵՐԵԲԵԱԾ ԲԵՐ Ե ՄԵԹԼԱՐՈ ՏՃՄՈՈ ԵՐՈԷ Օ ԴԼԱՃՅՈՆ ՄԱՐԿԵ ԱՎՐ Ե Ե ՄԱՐՆ ԸՐՆ, ՄԱՐԵՆՄԱՐ 7 ՏԱՅԾՆ ՄՃԵՆ ԸԱՐՎԵՈՈ, "And, save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muir, for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and Bricne (p. 147) says: 7 ՃՐՈ ՄՕՐ ՆՕ ՄԱԻՇ ՆՕ ԵՐՈՐԱՏ ՄԼԵ, ՆՕ ԸՈՈ ԲԵՐՃՐ ՕՐՎԱ, "And though it is many a good thing they all have done, Fergus surpassed them." In the Bruighen Boirche episode Fergus figures scarcely at



all, and only when Conghal is mentioned, which may, I think, be accounted for on the supposition that he took no part in the original ΟΥΓΑΙΟΝ ΚΑΤΗΛΑΘΕ ΒΟΙΡΙΩΕ.

It is unnecessary to dilate on the character of Conghal. He is a typical Irish hero, and his greatness is kept well in evidence throughout this tale; he is called "the rallying-point of hosts" (p. 27), and further on (p. 47) "the fountain-head of the principedom of Ireland." Notwithstanding the tendency of Fergus mac Rosa to overshadow him, the artistic propriety of making him the dominant character is kept well in sight by the author; and the result is that it is truly the ΚΑΙΤΗΡΙΟΝ ΚΟΝΓΧΑΙΛ ΚΛΑΙΟΥΝΤΟΝ. As in the case of Fergus mac Rosa, a difficulty presented itself in Conghal's case to our Ulster author. How make a hero of Conghal, who was in revolt, not only against the Ardrigh at Tara, but also against the King of Ulster, Fergus mac Lede, against the king of his native province? We have already dealt with the difficulty; but we cannot help again referring to the skilful use made of Fachtna Finn Filé, who is always ready to avert the unfilial attack upon Ulster by some such advice as that given on p. 44: "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." In this connexion we may finally point to the readiness with which Conghal pardons Fergus in the end.

The discussion of the ramifications of the different characters in the story cannot be entered upon here, and does not come within the scope of an editor of an individual text.

Bricne or Bricriu in our text does not belie his traditional character; he is called "a head of oppression of Ireland" (p. 115); and of him it is said that "no lord could stand his virulence, save Fergus" (p. 45). Lughaidh Luaighne has little to say to the main course of the events, beyond originating the rebellion of Conghal by his judgment, and paying for it

Throughout the whole sagathe events flow with precision and regularity, and the sense of dramatic effect is well marked. The language has the terse and forceful character of the best epic prose. It is at once nervous and simple, and its effects are created with that *curiosa felicitas* which Matthew Arnold recognised as an inherent quality in our literature. Phrase after phrase may be chosen to illustrate those brilliant flashes of imaginative expression. The love of Fionnabair for Fergus mac Lede finds its utterance in words which, from their fine distinction, deserve a place in the foremost rank of literary imagery: “Τuccuy ʒo ʋeimim,” ʋay an inʒen, “ταεβμυρὸ η-ʒμαῶα ʋο neoḥ ὀβ, ʋayn mmmay lionnuay moʋayṛṛa mayā ὀ Mmuy Eocht cuain ʒ caḷaṛṛ moḷlionuayʋayn ʒmaḥ ʔeiccuay,” “‘I do certainly,” said the maiden, “bestow my love on one of them, for as the flood-tide from the Ichthian sea fills the bays and harbours, so doth the love of Fergus fill me”’; and in the order of realistic expression note the description of the attack of the sea-wolves (onḥoin), p. 132: ʒ ʋoʋenayṛ a ʔeoiḷ ʒ a ʔimḷeṛṛay ὀ'n cənāim comiʒeal ʋo'n ḥumṛṛṛ, ‘And they ripped the flesh and fair-skin of the warrior from the white bone.’ In addition, however, to brilliant imagery, the sentiment throughout has the virile, heroic ring that befitted a warrior race. What could be more effective, as an example of dramatic restraint, than the description of Conghal on hearing the unfavourable decision launched against him by Lughaidh Luaighne (p. 25): “When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places; and he drank

only a part of the portion next him, and he came out to the quarters of the Ultonians—and his sleep was restless that night !”

The story reflects a civilisation which, though transmuted, has not entirely passed away. Its ideals of heroism, of physical endurance, of bravery, of equity were of no mean order, and found their expression in the heroic proverbs scattered through our work ; as when Nabgodon is pressed hard in battle, we are told, *ba cuma leir bár o'fāğāil aēt ɣo maiuō a b̄lao o o bunao*, “He cared not about dying, provided his glory remained.” And, again, Fergus mac Lede, when trapped in the burning Cathair Boirche, exclaims : *Ar ura oaoib̄ bar maiuao i ccac̄ ma bar loicao a tciɣ*, “It is easier for yóu to die in battle than to be burnt in a house.” Or the similar sentiment of Lughaidh Luaighne, the ardrigh, when challenged by Conghal : *ni ɣuɣ o a n-obaoi caē*, “He is no king if he should refuse battle.” Such were the maxims that fed the spirit of a race which was fashioning its heroic sagas at a time when the Roman world outside was sinking to decay. Faults enough our countrymen may have ; “We have heard their faults a hundred times” ; but want of courage, of heroic daring, and of hopeful endurance cannot be laid to their charge. Though not historic as a whole, our saga contains much that is historic ; and as representing to us manners and customs in ancient Ireland, it has a reliability attested by the archæological evidence found in the weapons and ancient instruments of war and peace to be seen in our National Museum, and in the topographical names and ancient monuments whose history it professes to illustrate.

It is a large and brilliant picture of a civilisation which was to be the nursing-ground of the higher Christian one that followed. We see in it whence, in the natural order, the Irish monk derived those heroic qualities of endurance which made him the Christian pioneer of Western Europe, and which enabled him to adopt a rule so strict that it had to be relaxed

to suit his weaker brethren on the continent. We see, in fine, the virtues which, in the natural order, were to win for us the glory of a bloodless Christianity.

### THE MANUSCRIPT.

The ՀԱՅՐԵՄ ՇՈՆՃԱԼ ԸՆԴԻՄՈՅՈՒՄ is contained in a single paper MS. in the Royal Irish Academy, of which the original title was H. and S. No. 205, and the present "habitat" of which is 23 H. I. C. O'Curry, in the following passage taken from his MS. Catalogue in the Academy, ascribes to it a date somewhere about 1650, and from that conclusion I see no reason to differ. His description of the MS. is as follows:—"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duald mac Firis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains"—Cat., H. and S., R.I.A., pp. 580-583. The paper is brown in colour, but of good texture, and, considering the wear and tear to which it has been subjected, is in good preservation. Unfortunately, however, the edges of the pages are considerably frayed, so that a number of words have been lost. Their loss, however, would not interfere in any case with the sense save in that of the passage the loss of which is marked by the asterisks on p. 20. Here in the MS. a piece has been torn off from the top. In the case of the remaining lacunæ I have filled them up from the context; and the words supplied are enclosed in square brackets. The printed text represents therefore, I hope, the original state of the MS.

One other copy of our MS. exists, and which is not referred to in any printed notice of the text. It is a copy made by Malachy O'Curry, brother of Eugene O'Curry, from our original MS. 23 H. I. C. O'Curry's copy is contained in MS. 23 K. 28, R.I.A. Being a copy, more or less faithful, of 23 H. I. C., it, of course, supplies no variants, so that our text is based upon the single MS. 23 H. I. C.

The *Caiteirim Conḡaile Cláirḡnḡ* was first noticed by O'Curry in his "Lectures on MS. Materials," and in his "Manners and Customs." Extracts from these references are given in Additional Notes. We have already referred to his reference to it in connexion with the Book of Leinster (List of Tales), printed in the Appendix to his "Lectures on MS. Materials." Mention has also been made of the use made of the Rathlin episode by the Rev. G. Hill and Monsignor O'Laverty. M. D'Arbois de Jubainville refers to it in his "Essai d'un Catalogue," and Dr. Douglas Hyde has mentioned it in the list given by him in his "Literary History of Ireland." Finally, Miss Hull has given it a place in the tabular list she has drawn up of the stories of the Red Branch Cycle in her book entitled "The Cuchullin Saga." Apart, however, from mere references to it, the MS. has lain unpublished since O'Curry's time. O'Curry evidently intended to edit it, but his many duties and labours probably prevented him. We might also mention that Peter Connell made use of it in compiling his MS. Dictionary, which is now in the Library of Trinity College, Dublin. A few marginalia, consisting of transcripts of some faded words in the text, are in the handwriting of O'Curry and Connell. It is now completely printed, edited, and translated for the first time.

In attempting to discover some clue to the date of the MS. other than the character of the writing, it struck me that the paper would have a watermark of some kind. On holding a page up to the light, I discovered a very distinct and elaborate watermark, consisting of an ecclesiastical crown,

underneath which were the letters I H S (the usual contraction for Jesus), and underneath this the name Martinaud in capital letters. I have been unable to trace up the watermark, but it seems to me a French one, and the paper is probably French-made paper. The printed literature on watermarks is very imperfect, but possibly a search in the Bibliothèque Nationale, Paris, would lead to the identification of this one. The identification of the watermarks of our early paper MSS. would be of great help in dating texts, &c. As far as paper and writing go, our MS. belongs to about the year 1650.

#### GRAMMATICAL ANALYSIS.

Far more difficult than dating the MS. transcript is that of dating the tale itself on linguistic grounds. We have to distinguish between the date of the matter upon which the tale is based, and the date of the earliest known MS. recension of the tale, when in fact, as Mr. Nutt says, it passed from the oral to the written state.

It scarcely requires the application of any elaborate critical criteria to see that the language of our present text is that of Late Middle Irish, or Irish of the Transition Period from Middle to Modern (1550-1650). Stripped of the scribal archaisms which the conservative tendencies of the scribes maintained, it would almost pass for Early Modern Irish. I have, however, in view of this being an *editio princeps*, adopted a conservative attitude towards the text, and hence conserved what may after all be only mannerisms. I have retained the double c for ȝ where it occurs in the MS. In compound nouns, the older MS. usage is reflected in the non-aspiration of the second part in many cases where it would now be aspirated. A peculiarity of our MS. is the non-aspiration after the preposition *oo* and a few other simple prepositions, which can scarcely be defended; but for which this may be taken as a



correction *passim*. Further, the combination ɟl, cl is seldom or ever aspirated, e.g., we have ʋo clannasib. Where the infixed pronouns of the first and second persons, m and ʋ, occur they are not followed by aspiration. These omissions have, I believe, no phonetic significance. Another tendency of our scribe was to omit the aspiration, where necessary, of c in the combination cɲ. Less defensible mannerisms were the omission of aspiration marks after such words as mo, 'my,' ʋo, 'thy,' &c. In this latter case I have silently corrected in the text. Our scribe not infrequently forgets to aspirate the letter c in words like amach, and these also I have corrected silently, though in some cases in Part I. the MS. reading was retained. The correct reading is given in the Corrigenda. The non-aspiration of consonants in intervocalic position I have left unchanged when they occur, as in tabair, as possibly reflecting an earlier recension. As one might expect, there is less deviation from rule in the case of eclipsis. Initial τ and c are at times left uneclipsed, where in Modern Irish the eclipsis would be marked. In the matter of accentuation the MS. reflects the loose system of Middle Irish MSS., omitting or inserting the accent, more or less at pleasure. The so-called triphthongs *eoí*, &c., are never accented, and the diphthongs seldom. The broad *e* form is used from time to time, but I have printed it as simple *e*. The words are, of course, often written close together, as for instance ɲenatɟoiɲo, in which case I have separated out thus—ɲe n-atɟoiɲo. In the case of the verb asconnasair, I now regret not having printed the forms osconnasair, ó 'osconnasair, so as to show the combination ó asconnasair, and so for oscuasair = ó ascuasair. This may be taken as applying *passim*. In one case, p. 8, this form has been printed wrongly, os'cuasair for ó'cuasair. The remaining peculiarities of our text, as for example the retention of older spellings and case-forms, are to be explained from the fact of our text being a modernisation of an older Middle Irish one, of which the characteristics are reflected in the archaisms of our present one. I have

supplied the text with a running series of grammatical notes which sufficiently indicate this. Direct evidence of the present MS. text being a transcript is afforded by the cases of *homoio-teleuton* referred to in the notes on the MS. pagination. The statement on p. 190 that Fachtna, the poet, and Bricne, son of Cairbre, were early redactors of our tale, points in all probability to an early date for the composition of the original *Caithréim*, whilst making all allowances for the assumption that its ascription to them is an attempt to win credence for the tale by ascribing to it such ancient authorship. In addition I append the following analysis of the verbal system of the whole text. I have printed the verbal system of Part I. separately from that of Parts II. and III., for convenience of reference from the text, and in the hope that some material difference might have been found in the treatment of the verb. I regret to say I have found none, and so am unable to support by grammatical evidence my analysis of the tale into different strata. It may happen that the application of subtler grammatical criteria than I have at present at my command may ultimately strengthen the deductions based upon literary-historical grounds. Let it be said, however, that the grammatical differences in the strata could scarcely resist the process of modernising to which they were subjected with each transcription of the text. *A priori* we should expect a transcript of about the year 1650 to retain little evidence of the grammatical diversities of an early Middle Irish original text. The absence of such evidence is, therefore, only a negative argument against my conclusions. Further, this latter argument is weakened by the very possible hypothesis that the fusion of the different elements took place whilst the tale, as a whole, was yet in the oral form.

In drawing up the following lists I have not attempted an exhaustive register of the number of times the verb-form occurs. What has been done is to register the common verb-



forms once at least, and the rarer ones as often as they occur. There may be some accidental omissions ; but, on the whole, the analysis furnishes a complete conspectus for the period, as far as the MS. goes, of the verbal system. I trust it will be of use in an historical account of the Irish verb. I cannot refrain from acknowledging my indebtedness to the splendid labours of Professor Strachan in this field of work, as well as to the stimulus I derived from his teaching when he lectured in Dublin. The reference after each verb-form is to the page ; in some cases no number is given, the form being of such common occurrence as to require none. The registering of the verbal forms in the following tables made it unnecessary to enter them in the Glossary, besides presenting them in a more useful and scientific fashion. I have registered the different spellings of the one verb-form in order to help the student, *e.g.*, *ercc*, *er̃c̃*, *er̃ũc̃*, *er̃ũc̃*, &c. ; of course no one would mistake me as meaning that they were essentially different. Further, I have in many cases given the supporting particles as interesting syntactically. As may be seen, the general *facies* of the older verbal system is maintained, though we see the modern system in process of evolution. We have still the remnants of an S-future ; the reduplicated future is, of course, in vigorous use, and we have in it absolute and dependent forms (*a* and *b*). In the B-future we have still remnants of the absolute and dependent forms. The three preterites are well represented, the reduplicated (perfect) preterite ; the T- and the S-preterite ; the latter, of course, being strongly in evidence. The development of the Middle Irish deponent form in *tau*, *tau*, is well represented, *e.g.*, *io éiomu* *tau*. The passive forms sufficiently explain themselves. The paradigm of the substantive verb will, considering the date of the MS., offer some interesting forms. We have in Part I. the old imperat. pl. 2, *bno*. The preterite offers the instructive sequence *io* *boi*, *io* *boi*, *io* *baoi*, *io* *baoi*, *io* *b*, *io* *b*, which is a complete history of the development of the modern form *io* *b* from that of

the Glosses, 𐌸𐌚𐌚𐌚. The subjunctive forms are also interesting survivals. In the copula, amongst other things, the sg. 3, future, 𐌚𐌚 is interesting, as are the forms 𐌚𐌚𐌚 and 𐌚𐌚𐌚𐌚. In Part II. I would draw special attention to the deponent subjective forms of sg. 1, present, 𐌶𐌚 𐌚𐌚𐌚𐌚𐌚, &c., to the B-future paradigm, and reduplicated future, in which the absolute and dependent forms are well marked. The preterite forms of the first, second, and third persons are well represented. In the substantive verb, Part II., the present indicative is represented by forms from -tau, 𐌚𐌚, 𐌚𐌚. The preterite is again representative of all periods. The third sg. future has an absolute and dependent form, whilst the subjunctive is well in evidence. In the copula the form 𐌸𐌚𐌚𐌚 in preterite is to be noted. We have also a present and preterite passive.

## PART I.

## THE VERBAL SYSTEM.

## ACTIVE VOICE.

## IMPERATIVE.

- sg. 2    ձեզիս 42, ձեզիկ 46, ելի 40, ցուի 34, ղենա 40,  
           44, ղենի՛ձ 42, քլոց 16, 46, էլի՛ց 10, 30, րուի,  
           ձեզիկ 18, 22, ձեզիս 44, 50, րու՛ն 50,  
           տոցի՛ն 50.
- sg. 3    ձեզի՛ն 44, ձեզի՛ն 44, 47, էլի՛ցե՛ 44, ղեզի՛ն 44,  
           րու՛ն 44.
- pl. 1    (subj. used as imperative).—ձեզի՛ն 50, ղեզի՛ն 50.
- pl. 2    ելի՛ն 60, ցուի՛ն 4, ղա ղենի՛ն 10, ղա ղեզի՛ն 8,  
           րուի՛ն 44, րու՛ն 8, ղեզի՛ն 52, 66.
- pl. 3    ղեզի՛ն 46.

## PRESENT INDICATIVE.

- sg. 1    ղեզի՛ն 10, ղեզի՛ն 26, ելի՛ն 16, րուի՛ն 26,  
           36, րու՛ն 26.
- sg. 2    րու ղեզի՛ն 50.
- sg. 3    րու-մ-եկի՛ն 58.
- Relative* :—բեզի՛ն 68, ելի՛ն 12, րուի՛ն 28,  
           բեզի՛ն 58, րուի՛ն 16, րուի՛ն 50, ղեզի՛ն 56.
- pl. 1    ղեզի՛ն 54.
- pl. 2    ղա ղեզի՛ն 48, ղեզի՛ն 44.

*Deponent* :—sg. 1 րու ղեզի՛ն 54, ղա ղեզի՛ն 48, ղեզի՛ն  
           բեզի՛ն 56.    sg. 3 րու ղեզի՛ն 36, ղեզի՛ն 50 ղեզի՛ն  
           (pret.) 24.

## PRESENT SUBJUNCTIVE.

- sg. 1    ցօ լլուհօլլա (dep.) 32, տ'ա լլուհօլլա (dep.) 20.  
 sg. 2    մունա լլուհօլլա (dep.) 32, ցօ լլուհօլլա 48.  
 pl. 1    ոս ցօ լլուհօլլա 10, 60, 60, 60 լլուհօլլա 60.

## SECONDARY PRESENT.

- sg. 1    տա ի-հօհօլլա-լլա 38, ի ի-հօհօլլա 42.  
 pl. 3    լլա լլալլա 20.

## S-FUTURE AND SUBJUNCTIVE.

*Primary.*

- sg. 3    մա՛ տա լլա (subj.) 50, տօհօլլա 40.  
 pl. 3    տօհօլլա (2) 42, լլա լլալլա 42.

*Secondary.*

- sg. 1    տա լլալլա 54.  
 sg. 2    մունա լլալլա 20.  
 sg. 3    տա լլալլա 66.  
 pl. 3    տա լլալլա 28, ոս լլալլա (subj. pr.) 8.

## REDUPLICATED FUTURE.

*Primary.*

- sg. 1 (a) լլալլա 8, լլալլա 46, տօ լլալլա 60.  
 (b) լլալլա 8, լլալլա 4, լլալլա 22, լլա լլա 50,  
 ցօ լլալլա 30, լլա լլալլա 36, լլա լլալլա 42, լլա  
 լլալլա (?) 26, տօ լլալլա (?) 22.  
 sg. 2    լլալլա (?) 42, տօ լլալլա 40, տա լլալլա 20.  
 sg. 3 (b) լլալլա 26, լլալլա 40, լլալլա 20, լլալլա 32,  
 լլալլա 42, լլալլա լլա (rel.) 42.  
 pl. 1 (a) լլալլա 40.  
 (b) լլա լլա լլալլա 46.

*Secondary.*

- sg. 2 ոօծեալի՜ժ 16.  
 sg. 3 չօ ոտոյցեալծ 48.  
 pl. 1 յօ օտրենաօյ 60, ու ծոցոմաօյո 10, չսր  
 ծօցսւնոյո 30.  
 pl. 3 ռա ոտեժօօյ 46, ոօ ծենօօօյ 6, չօ ոծիջեժաօօյ  
 36, լոռոյժաօօյ 38.

## B-FUTURE.

*Primary.*

- sg. 1 (a) արիբօ 8, արիբօս 34.  
 (b) յաճա տրեժեալծ 16, ու տրեժեալծ 32.  
 sg. 2 յաճ տարիբօ 30.  
 sg. 3 (a) բարիբօ 42, լոռիբօ 56, տարիբօ 48.  
 pl. 1 (b) արիբօմո 44.  
 pl. 3 (a) եարիբօրսո 48, չարիբօ 42.

*Secondary.*

- sg. 1 յօ օտմարիւնջրո 22.  
 sg. 3 օո մ-արիբօ 60, յաճ եարիբօ 36, ոօ միւլբօսի 6  
 pl. 3 յօւժրօյ 64.

## PERFECT.

- sg. 1 ածօռոմի 40, ածօռոմի մե 40.  
 sg. 3 ածօռոմա 20, 58, ածօռոմի 38, ածաւա 12  
 յօ-յ-ի 30, մառ ծեալծ 38, ոծալծ 10, 20, 40,  
 օ'ոծաւա (ածաւա) 24, 26, ոօ ճաւա 6, ոօ  
 ծարիբնաճ 12, չօ ոտիւյ (տիւյ) 14, ոօ ծարիւյ  
 22, յօ ճիւսի 28, յօ ոռոյ 18, յօ լոռոյօճ 60,  
 չօ լաւու 30, 50, 56, լաւու (rel.) 4, 18, 20, 42,  
 լարիւ 64, լարու 28, տրիւ 66, տրիւսի (տրիւսի)  
 52, չօ ո-տրիւսի 30.  
 pl. 2 (օ)ոօ ճարիւսի 66.  
 pl. 3 ածօռոճարիւսի 12, ածօռոճարի 28, ածօռճարի  
 36, ոօ ճոռաօարի 6, օ'ոծաւաօարի (ածաւաօարի) 8,

no օտար անհայտ 52, ու ճշմարտ (wrongly in text ու ճիշտություն) 6, ու ճշմարտ 36, ու ճշմարտ 18, 52, 62, ու ճշմարտ 4, ու ճշմարտ 6, ու ճշմարտ 62, ու ճշմարտ 10, ու ճշմարտ 10, ու ճշմարտ 6, ու ճշմարտ 6, ու ճշմարտ 64, ու ճշմարտ 24, 34, ու ճշմարտ 34, ու ճշմարտ 28, ու ճշմարտ 58, ու ճշմարտ 12, ու ճշմարտ 28, ու ճշմարտ 26, ճշմարտ 6, 22, ճշմարտ 18, ու ճշմարտ 4, ու ճշմարտ, ճշմարտ (ճշմարտ) 52.

## T-PRETERITE.

- sg. 3 անհայտ (ան-ոտ-ան-տ) 8, անհայտ 42, 54, անհայտ 18, անհայտ 48, անհայտ 1, անհայտ 10, անհայտ 16, ճշմարտ 58, ճշմարտ 58, ու ճշմարտ (transition from T-pret. to S-pret.) 20.

## S-PRETERITE.

- sg. 1 ու ճշմարտ 20, ճշմարտ 16, ու ճշմարտ 26, ճշմարտ 40, 1 ճշմարտ 20.
- sg. 2 անհայտ 40, ու ճշմարտ 22, ճշմարտ 24, անհայտ 40, ու ճշմարտ 42, ու ճշմարտ 26, ու ճշմարտ, ճշմարտ 38, ու-ո-ճշմարտ 20, ու ճշմարտ 22.
- sg. 3 ու ճշմարտ 44, ու ճշմարտ 6, ճշմարտ 62, ու ճշմարտ 1, ու ճշմարտ 36, ու ճշմարտ 60, ու ճշմարտ 64, ճշմարտ 18, ու ճշմարտ 12, ու ճշմարտ (ճշմարտ) 52, ու ճշմարտ 60, ու ճշմարտ 38, ու ճշմարտ 6, 18, ու ճշմարտ 20, ու ճշմարտ 60, ու ճշմարտ 60, ու ճշմարտ 38, ու ճշմարտ 48, ու ճշմարտ 46, ու ճշմարտ 42, ու ճշմարտ 52, ու ճշմարտ 30, ու ճշմարտ 1, ու ճշմարտ 60, ու ճշմարտ 60, ու ճշմարտ 52, ու ճշմարտ 32, ու ճշմարտ 24, ու ճշմարտ 30, ու ճշմարտ 30, ու ճշմարտ 20, ու ճշմարտ 24, ու ճշմարտ (with prep. և) 6, ու ճշմարտ 56, ու ճշմարտ 28, ու ճշմարտ 38,

իօ օրօսւնքիւմ 12, օօ օրօսւնք 1, օօ յաօ 10. 34,  
 յօ յաօ 48, յօ յերօնք 62, օօ յնքն 1, օօ յոքս 16,  
 օօ յոքն 46, օօ յեօ՛ 36, օօ յոսան 6, օօ յաօ 12,  
 յօ իմեօ՛ւ 12, 24, օօ իօնք 54, օօք 30, օօք (rel.) 18,  
 օօք իմեօ՛ւ 12.

*Absolute*:—աօնք 38, աօնքօք 64, օքօք 42,  
 յաօնքօք (?) 42, օքօք 18, իօ 18.

*Deponent*:—Ռօ իօսուծալ 24, յօ օսուծալ 20, օօ  
 օսուծալ 32, յօ օսուծալ 1, յօ օսուծալ 34,  
 յօ օսուծալ 38, յօ օսուծալ 38, յօ օսուծալ  
 16, յօ օսուծալ 12, յօ իօնքօք 14, յօ  
 ինքնօք 14, օօ ինքնօք 6, յօ իօնքօք  
 18, օօքօք 1, օօքօք 1, օօքօք 38.

pl. 3 յօ օսուծալ 62, օօ իօնքօք 4, յօ օսուծալ 64,  
 յօ օսուծալ 62, յօ իօնքօք 52, յօ օսուծալ 52, օօ  
 օսուծալ 54, օօ իօնքօք 36, 48, օօ իօնքօք 60, յօ  
 իօնքօք, յօ իօնքօք 62, օօքօք 62, իօնքօք  
 24, յօ իօնքօք 30.

*Deponent*:—օօ իօնքօք 24, օօ իօնքօք 18, յօ  
 իօնքօք 36, յօ իօնքօք 48, յօ իօնքօք-  
 իօնքօք 22, յօ իօնքօք 36.

## PASSIVE VOICE.

## IMPERATIVE.

sg. 3 օսուծալ 50, օօնքօք 8, օօնքօք 44, օքօք 4,  
 օքօք 4, իօնքօք 8, օքօքօք 4, օքօքօք,  
 օքօքօք 66, օնքօքօք 66.

## PRESENT INDICATIVE.

sg. 3 օքօք 28, յօնքօք 10, 28, 30, յօնքօք 24,  
 օնքօք 50 յօնքօք 66, օնքօքօք 54, օ  
 օնքօքօք 66, օնքօք 48, օնքօք 44, օ[նքօք]  
 54, (օնքօք) օնքօք 46, 52, իօնքօք 28, 30,  
 օնքօքօք 18.

## PERFECT.

- sg. 3    ատբերած 30, յո եսիւթ 56, ոս ցար երկր 64, յո  
 ցելեծ 42, (սար) ոս լոյ 64, յո զօրցեծ 14, յո  
 զօրցեծ 60, յո զօրցեծ 32, ոս ցարեծ 12,  
 ցարեծ 48, ցարեծ 18, ոս ցար ունեանծ  
 30, ոս հ-արած 4, յո բճծ 54, (ո ուն) բք 46,  
 յո բքեծ 64, յո բօլկիցեծ 42, յո բօլկիցեծ  
 12, յո բօլկիցեծ 12, յո ցած 10, ցար  
 ցած յո 62, յո հ-ոնեծ 10, յո ոնք 36, յո  
 ոնք 28, 30, յո ոնք 66, ոս ոնք 6, յո  
 ոնք 52, յո ոնք 32, ոս հ-օրցեծ 6, ոս  
 ոնք 4, ոս ոնք 1, արք 26, յո ոնք  
 18, (ո) արք 18, արք 24, յո ոնք 40,  
 յո բիւթ 38, յո բիւթ 24, յո բիւթ 12, ոս  
 հ-նկարծած 4.

## IMPERFECT.

- sg. 3    ոս [ց]ոն 38, ոս [ց]ոն 10, ոս [ց]ոն 24.

## REDUPLICATED FUTURE.

*Primary.*

- sg. 3    ցեծ 42, ոս ցեծ 8, 18, 66, ցո ոնքեծ 48.

*Secondary.*

- sg. 3    յո ենք 10.

## B-FUTURE.

- sg. 3    արքեծ 46, յո եարքեծ 46, արքեծ 38, արք-  
 քեծ ( . . . . ին ) 42, արքի ( . . . ին ) 42, արք-  
 քեծ 54.

*Secondary.*

- sg. 3    ոս ոնքեծ 60.

## VERBAL NOUN (INFINITIVE).

- ոս եսի ունեան 48, արք 12, արք ունեան 6,  
 արք 54, ոս եսի 32, եսի 16, ոս արք 6, ոս



ճաշած 42, տ'ա ccomér 6, աշա ccongբալ 64, ceanշալ 6,  
 mo ճոշած 42, աշ comմաօրտօմ 30, ոօ ճոմմորած 36, (ա) com-  
 comմորած 34, ճօրսած 60, աշ coշսհած 64, (ա) ճւիբրածած 6,  
 աշ cuiմմսած 1, ա ճւր 6, աշ տաւցմսած 68, ոօ  
 ծեանահ, ոօ ծիւր (տօծւր) 26, 34, (աշ) տոցբալ 64, ոօ  
 ծօցալ, ոօ ծօցալտ 26, 58, mo ծւլ 40, ծւտած 64, տօրած,  
 էջար 38, քիջ 10, 20, տ'բաջալ 4, (աշ) բալլր 28, բալլր 54,  
 բիշ 42, տ'բօրլտ 58, տ'բօրլտալտ 10, ոօ ճաբալ 34, ոօ  
 leannաւ 46, աշ leiջեր 66, loրած 14, տոլլր 42, աշ տօար-  
 ճւր 12, ոօ մարած 6, մարլտ 58, քե milleած 18, աշ ճլ,  
 աշ մած 38, մօլտ 48, ոօ իարսհած 6, (աշ) լրատօրտ 64,  
 ոօ ճաբլտ 18, տարլլր 26, ոօ ճալտ 26, ոօ ճեցմալ 40, աշ  
 տեջլտ 38, ոօ ճերտօմ 40, ոօ ճօճալտօմ 4, աշ տօջալ 42,  
 աշ տօլջալտ 28, ոօ ճօլրտահ 38, տօլրալտ 12, (աշ) տար-  
 ceածալ 64, տտտ 58, ա ճտտմլրտ 40, աշ տլրտահ 4,  
 տլրածալ (gen.), տլրածալ 12.

## THE SUBSTANTIVE VERB.

## ACCENTED FORMS.

## IMPERATIVE.

sg. 2	բլր 30.
sg. 3	բո 54.
pl. 2	բոտ 8, բոտ 4.

## PRESENT INDICATIVE.

## (a) -tau-.

sg. 2	աշալ 54.
sg. 3	աշ 4, ճա 52.
pl. 1	աշտալտ 46.
pl. 3	աշտ 56, աշտ 8, աշտ 18.

## (b) Fil.

sg. 3	ոճա դրալ 28.
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## INTRODUCTION.

## PRETERITE.

(a) WITH *ro-* (*do-*).

sg. 3    ἡοβοι 8, 34, ἡοῖβοι 32, 66, ἡοῖδαοι 14, 28, τοο ῖδαοι 58,  
          ἡοῖβι 38, τοο ῖβι 1.

*Enclitic* :—α ἡδαῖβε, ηδὲ ἡδαῖβε 4.

pl. 3    ἡοῖδάτοαῖ 26, 30, τοο ῖδάτοαῖ 1, 26.

(b) WITHOUT *ro-* (*do-*).

sg. 3    ῖδαοι 56, α m-βοι 18, ῖδὰς α m-ῖδαοι 56, ῖσο m-βοι 38.

pl. 3    ῖδάτοαῖ 56.

## FUTURE.

sg. 1    βῖατο 8.

sg. 2    νοῶς βῖα 54, α mβῖα-ῖου 34, βειῖ 34.

sg. 3    ηῖ βῖατο 48.

*Relative* :—βῖαῖ 18, 42.

pl. 1    βέμῖτο 42.

pl. 3    βέιτο (2) 42, ὁ βέιτο 4, βέῖτο 22, βειῖτο 22, βέτο 34.

## SECONDARY FUTURE (CONDIT.).

sg. 2    νοῶς βέτεα 54.

sg. 3    νο βῖατο 16, τοο βῖατο 60.

pl. 3    τοα mβέιτοῖ 22.

## SUBJUNCTIVE.

*Present.*

sg. 3    co mβέ 50.

*Relative* :—βειῖ 24.

pl. 3    ῖσο mβετο 50.

*Past.*

sg. 3    ῖένῖσο [m]βετ 32, ῖσο mβεῖτ (ῖσο mβετ) 10.

## INFINITIVE.

τοο βειτ 6.

## THE COPULA.

## INDICATIVE.

*Present.*

- sg. 3    17, 47 1, 17' 1-17' 48, 17' 1-17' 54, 5017' 66,  
          17' 52.

## SUBJUNCTIVE.

*Present.*

- sg. 3    5017' 4, 17' 46, 17' 46.

*Past.*

- sg. 3    17' 17' 6, 17' 5017' 6.

*Preterite.*(a) With **ro-** (do-).

- sg. 3    17' 6, 24, 17' 30, 17' 64, 17' 1, 17' 30,  
          17' 28, 17' (+ vowel) 54, 64, 17' (+ vowel)  
          4, 17' (+ vowel) 60, 17' (+ consonant) 8.  
pl. 3    17' 10.

(b) Without **ro-**.

- sg. 3    17' 44, 17' 1, 36, 44, 17' 56.

*Future.*

- sg. 1    17' 32.  
sg. 3    17' 20, 42, 46, 50, 54, 56, 66, 17' 46.  
          *Relative* :—17' 32, 17' 4, 22, 26, 44.

*Secondary Future.*

- sg. 3    17' 6, 38, 17' 6, 46.

## PARTS II. AND III.

## THE VERBAL SYSTEM.

## ACTIVE VOICE.

## IMPERATIVE.

- sg. 2    ձեզի 82, ու հ-ձեզի 78, 182, եր 98, 114, 174,  
           գոյնց 82, ցոյտ 182, 186, ղեն 104, 174, ղենս  
           186, ղենս-լձ 164, ղենար 106, բերլ 104,  
           բսգար 184, ձի 98, տոյ 20, բնոց 82, արլ 82.
- sg. 3    ձոս 104, բգնս 182, արն 182.
- pl. 1    (subj. used as imperative).—բգն 78, արն 80.
- pl. 2    ու հ-արն 150, արնոյ 160, գոյնց 154, ղե-  
           նոյ 152, արնո 92, 112, արն 92, արնո 112,  
           բնոցն 170, արն 94, արնո 116, արնո  
           166, արնոյ 144, արնո 122, արն 88, 94,  
           արնո (?) 158, արնո 86, 98, 124, 154, 182,  
           արն 100, 156, 182, ու արնարն 170,  
           արնարն 78.
- pl. 3    արն 86, արն 154.

## PRESENT INDICATIVE.

- sg. 1    ղոս 164, արնոյ 106, արնոյ 80, արնո 110,
- sg. 2    արն արնոյ 120, արն 112.
- sg. 3    արն 94, արն 80, ու արն 110, արն 156,  
           արն (rel.) 150, արն (rel.) 92.
- Relative* :—արն 156, արն 128, արնոյ  
           118.
- pl. 1    ղոսարն 86, 102, արնո 150, արնոն 106.
- pl. 2    արն 150.
- pl. 3    ու արն 110, արն 134.

*Dependent* :—sg. 1 արն 120, 168, 180; sg. 2 ու արն  
           արն 108.

## PRESENT SUBJUNCTIVE.

- sg. 1      $\zeta$ օ ցօյնայր, յձ n- $\zeta$ ածայր 150.  
 sg. 2     muna տօնե 80, ոյօյ լօյմե 114.  
 sg. 3     no $\zeta$ օ ցօտևօ (յի) 136,  $\zeta$ օ Ծբբօ 126, muna  
       բօյն 80, ձէտ  $\zeta$ օ մայն 96,  $\zeta$ օ տուտօ 182.  
 pl. 1     co ոյօնցնամ 88, 106, 174,  $\zeta$ օ Ծբոննամ 110, no  
        $\zeta$ օ n- $\zeta$ ածամ 166,  $\zeta$ օ տուցամ 78, 162.  
 pl. 3     conաճ մայտիցօ 166, co ունանօ 134.

## SECONDARY PRESENT.

- sg. 1     co ուբբոյնոյր 80.  
 sg. 3     յօ բնօճալեօյրօմ 138, յձ n-օծաօի 182.  
 pl. 1     con բաւոյր 116, ոօ լեւցոյր 116.  
 pl. 3     յձ ցլոյնօյր 136.

## S-FUTURE (AND SUBJ.).

- sg. 2     յձ տիյ 120.  
 sg. 3      $\zeta$ օն  $\zeta$ օ ուեաճ 116, տօբաճ 82, տի 84, 118, 168,  
       184.  
 pl. 1     no $\zeta$ օ բոյրօմ.  
 pl. 3     աօբաճիբաճ 104, յձ բօլբեճ 78.

## REDUPLICATED FUTURE.

*Primary.*

- sg. 1 (a) Ծբանօր 76, տոցեւծանօր 78, 98,  $\zeta$ օ ուտոցեւծանօր  
       82.  
       (b) աւբայր 164, աւբայր (?) 106, տօԾբի 116, ոօ Ծբայր  
       100, 148, ու լեւալ 166, ու  $\zeta$ եւծ 162, բայմեւլ-ր 166.  
 sg. 2     ոօ Ծբայր 100, ոօ  $\zeta$ եւծա 112, ոօ  $\zeta$ եւծա 118, ոօ  
        $\zeta$ եւծանօր 112, ոօ $\zeta$ եւծայր 72, ուճա դբայց 110,  
       no  $\zeta$ օ n-ուճա 110.

sg. 3 (a) տիջեօւնաօ 136, տոյջեւնաօ 100, բրեցեօրաւօ (լիւր) 122.

(b) ձօւսրա 152, օօ տենա 188, ու օւօնդնա 150, տա նբաջարա 110, ձէտ munա նբաջա 110, բսարեօնա 110, օօ չեւնա 100, ու չեւնարա 100.

*Relative* :—նբար 96, օրեօնար 80, ւմօրար 120.

pl. 1 (a) նբարաօրոն 72, տոյջեւնարաօրոն 130, բաջարաօրոն 80.

(b) տենար 88, տօնբարաօրոն 70, 154, տոյջեւնար 130, տօջեւնար 78, տօջնարաօրոն 118, չեւնար.

pl. 2 տօջնեօնաօ 116, տօջեւնեօնար 74, տոյջեւնեօնաօ 114, 'ջա նբարչի, չօ նբարչի 106, 122.

pl. 3 տօջեւնաօ 104, չեւնաօ.

*Secondary.*

sg. 1 ձա ձ արաւնարաօ 160, ու արաւնարաօ 74.

sg. 2 բաւարաօ 112.

sg. 3 ոօ չօ արաւնաօ 100, տօջեւնաօ 170, օօ ւմարաօ 76, ու արաւնաօ 146, ու ձ արաւնաօ 76.

pl. 1 արաւնարաօ 78, արաւնարաօ 112, տ'ա տօյջնարաօ 160, ու բարաօ 72.

pl. 3 տօ [ն]արաւնարաօ 110, օօ արաւնարաօ 134, օօ արաւնարաօ 104, տա տօնարաօ 114, ու նբարաօ 114, արաւնարաօ 168, օօ արաւնարաօ, ու արաւնարաօ 148, տ'ա արաւնարաօ 190.

B-FUTURE.

*Primary.*

sg. 1 (a) բարաօ 110.

(b) ունա արաւնաօ 110, արաւնաօ 188, ու արաւնաօ 182, ու արաւնաօ 176.

sg. 2 ու արաւնաօ 188.

sg. 3 (a) be[ղբալո լի] 136, լճօճլօթբալո 120, լճօճլօթբլո  
122, լիօբալո 74, լիւբալո 74, լիւթբալո 76.

(b) լիւբա 150, լիւթբ լե 82.

*Relative* :—ծեղբալ 96, լիօբալ 84, լիւթբալ 130.

pl. 1 (b) ձօշուրբեմ 154, ու լիւբեմ 174.

*Secondary.*

sg. 3 ոօ իւրբաձ 120, ոօ լճօթբաձ 122, ոօ-նար-լիօբաձ  
78, չօ լիճբաձ 140, ու լիճբաձ 144, չօ լիւբաձ  
136.

pl. 1 ձ ցշուրբեմ[օլ] 72, ոօ լարլբամալ 72.

pl. 3 ցօ լճաճլուլ 1, 168, օ'բլուբլուլ 136, ցօ լիալոթլուլ  
180.

PERFECT.

sg. 1 ոօճա լիբաճ 104, լանաճ-լի 154, լանաճ-լի 154.

sg. 3 օ'ոցոննալ (օ'ոցոննալ) 86, 90, 114, 180, ոցոննալ  
158, ածնալ, օ'ոծնալ (օ ածնալ) 76, 86, 128,  
172, ոճ ցնալ (լի) 74, ոօ ճիւլաճար 150, ոօ-  
լիլճար 78, ոօ մեաճիալ 94, լանլ 80, ոցօ  
լանլ 186, լալլ, լանլլուլ 80, օ լալլլ 74, ո  
ցօ լալլլ 78, ո լալլլ 92, լալլլ 162, լարլ  
72, չօ լարլ 136.

pl. 1 ու լալլալ 90, ու լալլալլ 76, ու լալլալ 76,  
լալլալ 164, ոօ լարլալլ 86, լալլալ 74.

pl. 3 ածոնալ, ածոնալ, ածոնալ 72, 80,  
84, 102, օ'ոցոնալ (equivalent to օ ա-  
ցոնալ) 174, օ'ոծալալ (= օ ածալալ)  
136, չար իւրլուլ 186, ոօ ճալթալ 98, 162, 184,  
ոօ ճալլալ 184, ոօ լալ 76, 100, ոօ  
լալալ 88, ոօ լիւնալ 90, ոօլլալ 130,  
174, ոօ լալլալ 174, լալլալ 130, ո  
լիլլալ, ոօ արլալ 76, 92, ոօ լալ 92,  
օ'լալ 176, ոօ լարլալ 72, 100, ոօ լ-  
նալ 90, ոօ լիլլալ 136, ա իւրլալ 76,

սո չձեռնար 90, սո չձուլար 90, 170, սո չլսար 102, սո ին[ե]ար 88, սո իմջար 152, սո իողար 100, Լեջար, սո Լեգար 74, 118, սո Լեռնար, սո Լեռնար 132, 172, 186, սո Լուջար 70, Ը յառնար 72, 90, 186, սո իձուլար 108, [յո ի]ողար 86, սո իլուլար 172, սո իւլար 88, Էռնար 70, յո Էռնար 70, յո Էռնար 88, Էռնար, Էռնար 72, 88.

## T-PRETERITE.

- sg. 1    սո Էռնար[Է]-ի 82.  
 sg. 3    Էռնար 78, Էռնար 120, Էռնար 96, 98, 128, 162  
          Ը յառնար, Էռնար 190.  
 pl. 1    Էռնար 122.

## S-PRETERITE.

- sg. 1    Էռնար 176, 178, Էռնար 158, սո Էռնար 174,  
          Էռնար 188, ու Էռնար 82.  
 sg. 2    Էռնար 182, ու Էռնար 188, սո Էռնար 174,  
          Էռնար 134. Էռնար 134, սո Էռնար 160,  
          Էռնար 134.  
 sg. 3    սո Էռնար 158, սո Էռնար 80, յո Էռնար 94, 174, 186,  
          սո Էռնար 182, սո Էռնար 146, սո Էռնար 94, 184, սո  
          Էռնար 96, յո Էռնար 138, սո Էռնար 186, սո  
          Էռնար 124, 142, սո Էռնար 126, յո Էռնար 128,  
          174, 178, սո, ու, Էռնար, Էռնար  
          114, 178, սո Էռնար 132, սո Էռնար,  
          յո[Է]ռնար 132, 114, Էռնար Էռնար 138, ու Էռնար  
          70, Էռնար 98, Էռնար 110, սո Էռնար 172,  
          յո Էռնար 140, Էռնար Էռնար 126, Էռնար Էռնար 96,  
          Էռնար Էռնար 184, Էռնար 96, սո Էռնար 138, սո  
          Էռնար 138, սո Էռնար 76, 86, Էռնար, Էռնար  
          (with սո, Էռնար, ու, ու, &c.) 140, 152, 162, 172,  
          Էռնար 128, սո, յո, ու, Էռնար 96, 136, 138,  
          144, սո Էռնար 168, սո Էռնար 74, 76, Էռնար, սո



բօջալ 162, օօ քօրտաւալ 174, յօ քիւսսալ 156, օօ քիւտեօլ 158, օօ քսաջալ 176, քսալ 70, 88, յօ ճաօ 70, 142, օօ ճաօրալ 174, յօ ճաօրօւ 142, օօ ճեալ 100, շսլ ճիւր 142, օօ ճլաօ 86, օօ ճիւր 90, յօ լաօ 86, 138, 180, օօ լաօլ 128, շսլ լաօլուսալ 184, օօ լաօլալ 108, օօ լաօլալ 96, օօ լաօլալ 94, օօ լաօլալ 190, օօ, յօ լաօ 124, 132, լաօլալ 136, օօ լաօ 132, օօ լաօլ 162, օօ լալ 70, օօ, շսլ լալ 96, 144, 180, 184, 186, յօ լալալ 72, յօ լալ 188, օօ լալալ 94, 180, օօ լալ, լալ 80, 158, 182, օօ լալ, լալ 96, 158, յօ-լ-լալ (լալալ) 176, յօ լալ 140, լալ (2) 116, յօ լալ 96, 142, օօ լալ 82, լալ լալ 148, օօ լալ 176, լալալ (լալ + լալ + լալ) 130, օօ լալ 72, 84, օօ լալալ 106, 158, լալ լալալալալալ 136, շսլ լալալալալ 126, յօ, օօ լալալ 92, 124, 136, 140, լալ, լալ 80, 94, 184, օօ լալ 88, 180, 186, օօ լալալ 130, 132.

*Absolute* :—լալ 104, լալ 116, լալալալ 132.

*Deponent* :—շսլ լալալալալ 114, յօ լալալալալ 140, յօ լալալալալ, օօ լալալալալ, յօ լալալալալ 70, 86, 124, օօ լալալալալ 138, յօ լալալալալ 76, օօ լալալալալալ 86, շսլ լալալալալալ 142, լալալալալ, լալալալալ, լալալալալ 86, 114, 138, 188.

pl. I շօ լալալալալ 92, օօ լալալալալ, օօ լալալալալ 98, 148, օօ լալալալալ 146.

*Deponent* :—լալալ լալալալալ 144, օօ լալալալալ 178, օօ լալալալալ 146, օօ լալալալալ 146.

pl. 3 յօ լալալ 92, օօ լալալ 132, շսլ լալալ 92, շսլ լալալալալալ 92, յօ լալալալ 150, լալ լալալալալալալալ 88, օօ լալալալալալալ 96, օօ լալալալ 132, շսլ լալալալ 92, 184, յօ լալալալալալ 130, շսլ լալալալալալ 92, լալալալալալ 174, լալալալալ 106, օօ լալալալ, օօ լալալալ 164, 170, 174, 184, յօ շսլ լալալալալ 152, շսլ լալալալալ 170, օօ, շսլ լալալալալ

88, 94, ԾՈ իմարեմբար 92, ԾՈ իմարեմբար 92, ԾՈ իմարեմբար 134, ԾՈ իմարեմբար 90, 104, 144, 178, ԾՈ իմարեմբար 92, 164, ԾՈ իմարեմբար, ԾՈ իմարեմբար 72, 172, ԾՈ իմարեմբար 166, ԾՈ իմարեմբար 132, իմ Եմարեմբար 142, ԾՈ Եմարեմբար 160, Եմարեմբար, Եմարեմբար 138, 188, Եմարեմբար, Եմարեմբար, իմ Եմարեմբար 92, 94, 154.

*Deponent* :—ԾՈ իմարեմբար 174, իմար Եմարեմբար 182, ԾՈ իմարեմբար 174.

## PASSIVE VOICE.

## IMPERATIVE.

- sg. 3      իմարեմբար 182, Եմարեմբար 182, Եմարեմբար 156, Եմարեմբար 90, Եմարեմբար 158.
- pl. 3 (syntact.) Եմարեմբար 120, Եմարեմբար 118, Եմարեմբար 72, Եմարեմբար 122, Եմարեմբար 82, Եմարեմբար 118, Եմարեմբար 118, Եմարեմբար 118.

## PRESENT INDICATIVE.

- sg. 3      իմարեմբար 78, իմարեմբար 94, իմար Եմարեմբար 168, իմար իմարեմբար 168, Եմարեմբար 122.

## SUBJUNCTIVE PRESENT.

- sg. 3      Եմարեմբար 144, Եմարեմբար 120, Եմարեմբար 70, (Եմ, Եմ) Եմարեմբար 72, 110.

## SECONDARY PRESENT.

- sg. 3      Եմարեմբար Եմարեմբար 100.

## PERFECT.

- sg. 3      ԾՈ իմարեմբար 144, ԾՈ իմարեմբար 112, իմ Եմարեմբար 178, Եմարեմբար 160, ԾՈ Եմարեմբար 150, 160, իմ, ԾՈ իմարեմբար 78, 178, ԾՈ իմարեմբար 150, ԾՈ իմարեմբար 74, 76, ԾՈ Եմարեմբար 74, Եմարեմբար իմարեմբար 114, ԾՈ իմարեմբար 84, ԾՈ իմարեմբար 108, Եմարեմբար 160, իմ իմարեմբար 138, Եմարեմբար իմարեմբար 114, ԾՈ իմարեմբար

138, 100 բերած 100, 140 բիցեօհ 140, 106 բոլմուցեած 106, 160 բարբառած 160, 74 բարբառած 74, 160 բարբառած 160, 190 բարբառած 190, 10, 94 ծածած 94, 156, 156 ծոյցեած 156, 156 հ-մտեցեած (*impers.*) 128, 144 հ-մտած 144, 182 հ-մտած 182, 132, 186, 180, 180, 186, 190, 188, 188, 144, 74, 74, 158, 134, 118, 150, 90, 164, 166, 184, 74, 76.

## IMPERFECT.

sg. 3. 164.

## REDUPLICATED FUTURE.

*Primary.*

sg. 3 74, 156, 78, 136.

*Secondary.*

sg. 3 164.

## B-FUTURE.

sg. 3 136, 74, 74, 74, 74, 76, 76.

pl. 3 136, 70.

*Participle of Necessity* :—120.

## VERBAL NOUN (INFINITIVE).

150, 84, 154, 156, 176, 146, 82, 88, 140, 78, 182, 148, 170, 96, 88, 80, 80, 138, 98,

ցրոմած 136, ցրօտնսցած 114, ոօ ճրսւծօլեօրմած  
 178, Եսարեսցած 140, ԲՏ օճոցնոսցած 78, ոօ  
 օննմ 188, օբլցլարած 118, ԲՏ օւնար 148, օ՛ճ  
 n-օւօցսլե 176, ոօ օւօնցնճիլ 100, օւնսցած 152,  
 օսննիւցած 136, օսլ 164, Էճճօւօն 176, Բի n-ԷրԵԵ  
 182, ԲՏ ԷրԵճԷճ 86, օ՛բճցնճիլ 182, Բ Բբարար  
 132, օ՛բբարար 146, բբւնած 138, բբճարար 98,  
 բբց 140, օ՛բբար 168, օւճ բոցլօւմ 118, բոցնմ 74,  
 ԲՏ բոբբօւմնօ 152, բոբբն 138, 142, օ՛ճ Բբբբ-  
 բնած 82, օ՛ճ Բբբբնննն 82, բբբբ 152, ոօ  
 ճննճիլ 78, ճսմ 136, օ՛ննննն 72, օննննննն  
 140, օնննննն 160, օնննն 70, օ՛ննննննն 70,  
 Բի Լարած 86, ոօ Լարսցած 80, Լբբբար 98, Լորնած  
 178, Բի n-Լ Լնննննննն 88, ԲՏ մարնած 86, ոօ  
 Լննննննն 88, մմննած 70, ոօ մննննն 178,  
 մմ՛ օնննննն 152, օլ 84, օ՛նննն 80, օննննն  
 158, ոօ մնն 162, մնննն 154, օ՛ճ մննն 188,  
 մնն 158, մնննն 76, բբնմ 88, բննն 130,  
 բննննն 76, ԲՏ բբբբբ 72, ԲՏ բո[նն]ննն 76,  
 բոնն 188, 166, ԲՏ բոնն 148, բոննն 178,  
 բննն 88.

## THE SUBSTANTIVE VERB.

### ACCENTED FORMS.

#### IMPERATIVE.

pl. 2      բնն 164.

#### PRESENT INDICATIVE.

##### (a) -tau.

sg. 1      բնն 162.

sg. 3      բնն, մննն 122.

pl. 3      բննն 180.

(b) **Biu.**

- sg. 3     $\text{m}\alpha\pi\text{ } \text{b}\iota\omicron$  88.  
 pl. 3     $\text{b}\iota\omicron$  ( $\Delta\zeta\alpha$   $\text{m}\text{b}\iota\omicron$ ) 74.

(c) **Fil.**

- sg. 3     $\text{f}\iota\iota\text{L}$  (abs. in poetry) 180,  $\text{no}\epsilon\alpha$   $\eta\text{f}\iota\iota\text{L}$  118, 162.  
 pl. 1     $\text{f}\iota\text{Lm}\iota\omicron$  (abs. in poetry) 166.  
 pl. 3     $\zeta\omicron$   $\text{f}\iota\text{f}\iota\iota\text{L}\iota\omicron$  170.

## PRETERITE.

(a) With **ro-** (**do-**).

- sg. 2     $\text{ro } \text{b}\acute{\alpha}\text{t}\acute{\omicron}\Delta\iota\gamma$  160.  
 sg. 3     $\text{ro}\text{b}\omicron\text{oi}\gamma\epsilon\text{n}$  70,  $\text{ro } \text{b}\Delta\omicron\iota$  78,  $\text{ro } \text{b}\Delta\omicron\iota\gamma\epsilon\text{n}$  138,  $\text{ro } \text{b}\iota\iota\gamma\mu\iota\text{n}$   
       106,  $\text{ro } \text{b}\Delta\omicron\iota\gamma\mu\iota\text{n}$  136,  $\text{ro } \text{b}\iota$  70,  $\zeta\epsilon$   $\text{ro}\text{b}\iota$  84,  $\text{ro } \text{b}\iota\gamma\epsilon\text{n}$  86,  $\text{ro}\text{b}\iota$ , *passim*.

*Enclitic* :— $\Delta$   $\text{m}\Delta\iota\text{b}\epsilon$ , *passim*.

- pl. 3     $\text{ro}\text{b}\Delta\text{ro}\Delta\iota\gamma$  72, 80, 184.

(b) Without **ro-** (**do-**).

- sg. 3     $\text{b}\omicron\iota$  142.  
 pl. 3     $\text{b}\Delta\text{ro}\Delta\iota\gamma$  84.

## FUTURE.

- sg. 1     $\text{b}\iota\Delta\text{ro}$  84,  $\text{beu}\text{ro}\gamma\Delta$  110.  
 sg. 2     $\Delta$   $\text{m-b}\iota\Delta\text{-}\gamma\text{u}$  84.  
 sg. 3 (a)  $\text{b}\iota\Delta\iota\text{b}$  76.  
       (b)  $\text{n}\iota$   $\text{b}\iota\Delta$  148.

*Relative* :— $\text{b}\iota\Delta\gamma$  82, 106.

- pl. 1     $\text{b}\acute{\epsilon}\text{m}\iota\omicron$  106.  
 pl. 3     $\text{n}\iota$   $\text{b}\iota\Delta\iota\omicron$  98.

## SECONDARY FUTURE (CONDITIONAL).

- sg. 2     $\text{ro } \text{b}\acute{\epsilon}\text{t}\epsilon\alpha$  104.  
 sg. 3     $\text{ro } \text{b}\iota\Delta\text{b}$  86,  $\text{ro } \text{b}\iota\text{b}$  156.  
 pl. 1     $\text{m}\text{un}\Delta$   $\text{mbe}\iota\text{t}\mu\iota\gamma$  76.  
 pl. 3     $\text{b}\acute{\epsilon}\text{u}\gamma$  110,  $\text{r}\iota\Delta$   $\text{m}\text{b}\acute{\epsilon}\text{u}\gamma$  114.

## SUBJUNCTIVE.

*Present.*

- sg. 3     ḡion ḡo mbeiṭ 74, munaḡ beiṭ (bé) 144.  
 pl. 1     bem (ḡn ccéin bem) 130.  
 pl. 3     ḡo mbeo 88.

*Past.*

- sg. 3     no ḡo mbeṭ 116, ḡion ḡo mbeṭ 76, ḡcṭ munaḡ beṭ  
           150.

## INFINITIVE.

vo beiṭ, vo beṭ 110, 164.

## THE COPULA.

## INDICATIVE.

*{Present.*

- sg. 3     1ṛ, ḡṛ, conḡṭ, 190, ṭḡn' (ṭḡnḡṭ) 162, maṛḡ 150.

## SUBJUNCTIVE.

*Present.*

- sg. 3     ḡuṛḡḡ 80, 172, ḡuṛṛṛṛḡ 112, nḡṛḡḡ 112, ṛṛḡ' 174,  
           maṭ ṛ100, comḡṭ 170, ṭḡmaḡṭ 100, 118, ḡémḡṭ  
           104, ḡomḡṭ 164.

*Past.*

- sg. 3     ṭḡmaḡṭ 70, ḡo maṭ 86, 142, baṭ 84, mun' ḡiṭ 74.

*Preterite.*

(a) With ro- (do-).

- sg. 2     ṛṛḡṛḡṭ 162.  
 sg. 3     ṛṛḡḡ 102, ṛṛḡṛ 96, ṛṛḡḡ 146, ṛṛḡḡ (+ vowel) 96,  
           ṛḡṛḡḡ (+ vowel) 70, ḡuṛṛḡ (+ vowel) 78, ṛṛṛṛḡ  
           (+ vowel) 126, 150, ṛṛḡ (+ vowel) 164, nḡṛ (+ con-  
           sonant) 158, no ḡuṛṛḡḡ 96, 114, 144.

(δ) Without **ro-** (**do-**).

sg. 3      bu 108, ba 84.

*Future.*

sg. 3      buò 182.

*Relative* :—buγ 70, 118.*Secondary Future.*

sg. 3      πo baò 76, o baò 96, 124, o buò, bu 100.

## PASSIVE VOICE.

*Present.*

sg. 3      αταταπ 178.

*Preterite.*

sg. 3      o báy 172, πo báy 70, 76.

# MANUSCRIPT PAGINATION.<sup>1</sup>

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13	56	25—μαίτερδ.	33	162	Last line—μααοη.
14	62	11—μερρεαδ	34	168	12—γ.
15 <sup>3</sup>	70	1—ριζ.	35	172	2 (from end of page)— ρεν.
16	72	17—ρεαμπα.	36	178	27—κόριζεαδ.
17	78	10—ιομῖρδ.	37	184	13—α μερζεοηδ.
18	84	15—βα.	38	188	16—ιομῖρδ.
19	90	6—ζο.			
20	94	25—Conξαί.			
21	100	10—Conξαί.			

<sup>1</sup> In this Table a comparison is given of the pagination of the MS. with that of the Printed Text.

<sup>2</sup> Page 2 of MS. ends with the following words:—υδιρ ιι μιρδε ρε μιζ ἑριουμ δ θεανδῖν ὁδοιβ 7 οο βα. A gap then intervenes between p. 2 and p. 3. P. 3 begins with the words υδιρ ιι βαδ μιρδε λε μιζ ἑρενο. We have here evidently a case of *homoioteleuton*, the scribe passing from the phrase on p. 2 to the similar one on p. 3, omitting the intervening portion.

<sup>3</sup> The lower half of p. 15 is a blank in MS. The writing on the page ends with the word αοconncααρ. The scribe then skipped half a page, and begins p. 16 with the word ρεαμπα. This is clearly a case of *homoioteleuton*. The passage on p. 15 ran αοconncααρ ρεαμπα, and that on p. 16 began αοconncααρ ρεαμπα. The scribe, interrupted probably in transcribing, returned, and skipped from the ρεαμπα of the first αοconncααρ to that of the second one. The omission of the intervening passage explains the abrupt transition from par. XXVIII. to par. XXIX.



## SYNOPSIS OF CAITRÉIM.

### PART I.

- PAR.  
I. The tyranny of the double kingship.  
II. The Council of the Ultonians.  
III. The advice of Fachtna.  
IV. The journey to Tara.  
V. Fionnabair, daughter of Lughaidh Luaighne, King of Ireland.  
VI. The Lovers' Cup.  
VII. Fachtna's speech.  
VIII. The meeting of Fionnabair and her father at the Heroes' Well on the Hill of Tara.  
IX. The decision of the King of Tara.  
X. The revolt of Conghal (Connall).  
XI. The banding of the disaffected.  
XII. The slaying of Críomhthann (Criffan), son of Lughaidh Luaighne (Lewy Lúney).  
XIII. Conghal's journey into Ulster.  
XIV. News of Críomhthann's death reaches Tara. The nuptials of Fergus mac Leide (Laythē) and Fionnabair.  
XV. Fergus mac Leide returns to Emain Macha. Quarrel of Fergus mac Leide and Fergus mac Rosa.  
XVI. Banding of Fergus mac Rosa and Conghal.  
XVII. Conghal's vision.  
XVIII. Fachtna's prophecy.  
XIX. Fachtna dissuades Conghal from attacking Ulster. Conghal's message to Emain Macha.  
XX. The messengers return to Conghal.  
XXI. Conghal takes the advice of his tutor Fionntan.  
XXII. The attack on Dún da Beann (Mount Sandel, near Coleraine), the fortress of Níall Níamhlónnach (Neeve-glünŭx), by Fergus mac Rosa.  
XXIII. The death of Craobh, wife of Níall Níamhlónnach.  
XXIV. Níall's arrival at Dún da Beann from Emain.  
XXV. Fergus mac Rosa and Conghal join again. The Battle of Aonach Tuaighe (Aynŭx Thū-ee).  
XXVI. Death of Níall Níamhlónnach.  
XXVII. Conghal decides to cross the sea.

## PART II.

PAR.

- XXVIII. The story of Nabgodon, King of Uardha (Ūr-a). His expedition to Ireland.
- XXIX. Taise Taoibhgeal, daughter of King Donn (or Rigdonn).
- XXX. The return of the embassy to Nabgodon. Nabgodon's decision.
- XXXI. Conghal decides to visit King Donn.
- XXXII. King Donn seeks Conghal's aid against Nabgodon. Conghal joins King Donn.
- XXXIII. The Hostel on the Island of Rathlin.
- XXXIV. Nabgodon's descent on Rathlin.
- XXXV. The defence of Fergus mac Rosa.
- XXXVI-  
XXXVII. } The attack on the Hostel.
- XXXVIII. The combat of Conghal with Nabgodon. Death of Nabgodon.
- XXXIX. The embassy from Conghal to Fergus mac Leide at Emain Macha. The return of the embassy. Dun Taise.

## PART III.

- XL. The expedition over sea to Lochlann. The description of Lochlann.
- XLI. The reception of Conghal at Eassuidhe.
- XLII. The feast in the King of Lochlann's house.
- XLIII-  
XLV. } The demands of a dowry by Beiuda, daughter of King Amlaff. Conghal passes the winter with Amlaff.
- XLVI. The journey of Conghal to Cathair Muirne (the fortress of Muirne). The Mountain of Fire.
- XLVII. Cathair Muirne.
- XLVIII-  
LV. } The Contests:—(a) The Chain-feat; (b) The Cupbearer; (c) The three sons of Saighead; (d) The wolves (oncoim); (e) The magic birds of Saighead; (f) The battle with Cearb, Miscenmas, and the host of the cathair. Muirne is slain by Conghal.
- LVI. Conghal returns to Lochlann.
- LVII-  
LVIII. } Conghal leaves Lochlann. Journey to the Isles and to Britain.
- LIX. Arthur, King of the Britons, seeks Conghal's aid against Torna mac Tinne, King of the Saxons.
- LX. Conghal makes a treaty with Torna.
- LXI. The episode of Art Aoinfhear (Ayn-ar), the reputed son of Torna. The story of Arthur, King of the Saxons, and his son, Art Aoinfhear.

## PAR.

- LXII. The three sons of the hosteller.
- LXIII. The King of the Saxons and Conghal feast in the house of the King of the Britons. Arthur discovers that Art Aoinfhear is his son.
- LXIV. Conghal sails for Ireland.
- LXV- } The fight at the hostel of Boirche. Death of the three Dubhs,  
 LXVII. } Anadhal, and Torna mac Tinne.
- LXVIII. Battle between the armies of Conghal and Fergus mac Leide. Defeat and escape of Fergus.
- LXIX. Conghal marches on Tara, and challenges Lughaidh Luaighne.
- LXX. The battle between the armies of Conghal and Lughaidh Luaighne.
- LXXI. Conghal slays Lughaidh Luaighne, and is proclaimed King of Ireland.
- LXXII. Conghal and Fergus mac Leide are reconciled.

17 Ծօրեւծ թւաւերս լոռ .1. Բիջե ոօ՛ն երօրսի յեմե ան  
երողորսի.

‘That is a kingdom’s ruin, to give a kingdom to the  
younger above the elder.’

Շաւրթեմ Եղեճաւ, p. 24.

CAITREIM CONĠAIL CLÁIRINĠNIĠ.

THE MARTIAL CAREER OF CONGHAL  
CLÁIRINGHNEACH.

# CAITREIM CONGAIL CLÁIRINĠNIĠ.

AN CÉAD CUIO.

## I.

Riġ no ġaburtau Riġe n-Ērionn oarbo comāinnm Luġħaiò  
Luaiġne mac Ionnoomāiri mīc Nīa Seadōmuin vo ēloinn  
Eimiri Fīnn mīc Mīlīò, 7 ó vo ġabirvein ġeill 7 teannta 7  
treabðaire Ērionn vo cōriaiġ mōġa ari cōiġeothaiḃ a n-Ērionn  
re a aimir .i. tuccurtau mġe th cōiġeado Mumān vo  
Deaġħaiò mac Sin, 7 ar aiġe vo bī an ēlann oirōeiric .i.  
xl mac amūil arbeairc an rīle :

Deið mīc fīcīoð aġ Deaġħaiò  
vo ēloinn ar feairi fo thēaġail  
ir mīc eile ari anuar,  
Comlann caoġado ari cōmēruar.

7 Coniāc car a mġe cōiġiò Connāct, Arit mac Sciolmuinn  
a mġe Laiġion; 7 vo mġe Luġħaiò Luaiġne anḃlaiḃ mōri  
fori Olltaiḃ ann rin .i. vo oirivuiġ th mġ foriā(1°) 7 ar  
é céoruiġ vo mōġhaiḃ Ērionn vo oirivuiġ th mġ fori  
Olltaiḃ ariam é; uairi tugurtau an leaḃ tuairġeariāc  
o'ulltaiḃ vo Congail Clāimnġneac mac Ruðruioe .i. ó  
mūllado ġo beinn m-boirce, 7 tuccurtau an leaḃ veir-  
ġeariāc o'feairġur mac Leirve .i. ó Banna ġo Omoðaoir.  
Ba h-ole triāc vo bāoari Ulaio re mġe an oā mġ rin, óri  
ba rīaḃoac rīntioāc, rāriuiġḃeac, rōbairiāc, rōirēiġnioāc vo  
bāoari, 7 vo bī cāc oib aġ cuimnuiġado a nuāfola 7 a  
feanḃola th céile.

# THE MARTIAL CAREER OF CONGHAL CLÁIRINGHNEACH.

## PART I.

### I.

THE kingdom of Ireland was ruled by a king whose name was Lughaidh Luaighne, the son of Ionnadmhar, the son of Nia Seadhmuin of the tribe of Eimir Finn, the son of Milesius; and on his receiving the hostages and the bonds and the sureties of Ireland, he placed kings over the provinces of Ireland during his time; he gave the kingship of the two provinces of Munster to Deaghaidh mac Sin, whose progeny was remarkable, *i.e.* forty sons, as the poet tells:

Thirty sons had Deaghaidh  
The best of children,  
And other sons thereafter,  
Equal to the warring of fifty were they in bravery.<sup>1</sup>

And to Conrach cas he gave the kingship of the province of Connaught, and that of Leinster to Art mac Sciolmuin. Then Lughaidh Luaighne wrought a great tyranny on the Ultonians, viz., he placed two kings over them, being the first king of Ireland ever to place two kings over them; for he bestowed the northern half of Ulster on Conghal Cláiringhneach, the son of Rury, *i.e.* from Mulladh to Beanna Boirce, and the southern half he bestowed on Feargus mac Leide, *i.e.* from the Bann to the Drowes. In ill plight, however, were the Ultonians during the reign of those two kings, for they were robbed, violated, attacked, and oppressed, and each of them was mindful of his former and present distress.<sup>1</sup>

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<sup>1</sup> Δ νναφολα 7 Δ πενφολα: cf. F. M. 1574: Δ η ηρενκε 7 Δ η ηφολα, A.D. 1568; Stokes, "Togail Troi," s. v. an-fola.

## II.

ʒo ʒónaðó cómhairle aʒ maiteib ʒlao 7 clanna[ib]  
 Ruʒruide uile a n-Éamhain mín-álunn ʒlaca a bʒeugmuir  
 an oá ʒuʒ ʒin, 7 aʒ íao ʒo na maite táinic ann .i. ʒáctna  
 ʒacthaio mac Roʒa ʒuao ʒic Ruʒruide, 7 ʒiteacáir ačair  
 Cealtcáir, 7 áimeʒin ačair Conuill Čearnaicʒ, 7 ʒiall  
 ʒiamʒlonnac mac Roʒa, 7 Čairbuaet mac ʒuicʒioch ačair  
 bʒicne, 7 ʒuʒhaio ʒein. “Aʒ oic ʒuinn am,” aʒ ʒiao,  
 “an ʒuʒe ʒo ʒo oʒuuiʒ Riʒ Éʒuonn oʒuinn.” “nac bʒuoir  
 ʒibʒi, a ʒioia,” baʒi ʒáctna ʒionn ʒile, “ʒuʒab ʒo ʒilleao  
 buʒi ocóʒioʒi tuʒuʒcáir ʒuʒ Éʒuonn an t-aʒʒlaoioʒ-ʒo  
 ʒoʒuib oʒi? ní meaʒa buʒi ʒuoʒʒámna ionao ʒuoʒʒámna  
 Éʒeann aʒ čeana.” “ʒobčairʒa cómhairle ʒaoibʒi, a  
 ʒioia,” baʒi Čairbuaet mac ʒuicʒioch. “Ča cómhairle ʒin  
 alé?” baʒi íaoʒan. “ʒéantari comʒuʒeao ʒleioe móʒe  
 aʒaibʒe iʒan áʒobhaile oʒeac[ʒ]ʒa-ʒa .i. a n-Éamhain aʒuʒ  
 bicti uile aʒ tuʒʒnam 7 aʒ com móʒiao na ʒleioe ʒin, 7 an  
 tan buʒ uʒʒlam an ʒleao tabaʒcáir ʒlao uile um an  
 oá ʒuʒ acá ʒoʒia(1<sup>o</sup>) ʒo čočaoioʒ na ʒleioe, 7 ó bėio ʒlao  
 uile ann ʒabčair ʒibʒi an oá ʒuʒ ʒin 7 maʒbčair aʒaib íao,  
 7 íaʒ ʒin tabaʒcáir Riʒe an čoiʒio ʒ'émʒeair aʒaib aʒ a  
 h-aicēle, 7 čoʒnaio ʒuʒe n-Éʒuonn ʒaoib ʒein amail ba ʒnac  
 ʒib aʒuam ʒoime.” Aʒ í ʒin cómhairle aʒ aʒ činnʒio ʒaite  
 ʒlao, 7 ʒo ʒunneao an ʒleao móʒi ʒin aca no ʒuʒ uʒlam í  
 nac ʒaibʒe uʒeairbhaio iona ʒeacemuir acē ioʒaʒi ʒlaoicʒ 7  
 ʒochʒaioe ʒ'ʒaʒail ʒ'a čočaoioʒi, 7 aʒ íao ʒin ʒob'ʒiʒa  
 ʒ'ʒaʒail ann.

ʒo čionólaoair ʒlao uile um an oá ʒuʒ ʒin ʒo bčaoair  
 ʒoʒia ʒo h-Éamhain ʒlaca. ʒo h-eairiao 7 ʒo h-úʒlúacʒiao  
 ʒuʒ-čeac na [h-]Éamna, 7 ʒo ʒeʒiʒuoir an oá ʒuʒ ʒin aʒ

(1<sup>o</sup>) MS., ʒoʒia. The č appears in Early Middle Irish, spreading through  
 forms like eʒe, eʒe, O. Ir. eʒe.



## II.

A council<sup>1</sup> was held by the Ultonian chiefs and the Clann Rury in the fair and beautiful Eamhain Macha when the kings were absent. The following chiefs came there:— Fachtna Fathaidh, son of Ross Ruadh son of Rury, and Uitheachair, father of Cealtchar, and Aimergin, father of Conall Cearnach, and Niall Niamhghlonnach, son of Ross, and Carbre mac Luighdhioch, father of Bricne, and Lughaidh himself. “Ill, indeed, for us,” said they, “is this sovereignty the king of Ireland has imposed on us.” “Do you not know, O men,” says Fachtna Fionn File, “that ’tis to ruin your province the king of Ireland imposed this tyranny on you? for your royal-stock is not inferior to that of the rest of Ireland.” “I shall give you an advice, O men,” says Carbhre mac Luighdhioch. “What is that advice?” say they. “Prepare a great feast in this noble and chief residence of Eamhain, and let all prepare and get ready that feast. When ’tis ready, let all the Ultonians gather round the two kings who are over them, in order to partake of the feast; and when the Ulstermen are all present, do you seize those two kings, slay them, and give the rule of the province, thereafter, to one of yourselves, and maintain the kingship of Ireland for yourselves, as was your wont ever up to that.” The chiefs of Ulster decided to take that advice; and they were preparing the feast till it was ready, and till nought was wanting to it save to procure a great host and multitude to consume it; and these latter ’twas easy to procure.

All the Ulstermen gathered at Eamhain Macha round the two kings who were over them. The royal house of Eamhain was strewn *anew* and fresh rushes laid down; and the two

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<sup>1</sup> The constitutional method of settling disputes in ancient Ireland is admirably illustrated in this council of the Ulster chiefs, and in their carrying their disputes before the final court of appeal at Tara.

colbathaidh cúimhadh glana an tige, 7 vo bádair luét an  
 cōgair 7 an miorúin arí róto fo leit, óir vo h-oiruigeadh  
 leóir an luét a n-uigabála 7 a marbta d'annadúibh Ulaó,  
 7 an cóigir fo reat; 7 vo éuala fadctna fionn file (1.  
 ollamh an cóigir) rin, 7 ba úoiligh leir an miorúitúgadh  
 fionghaile vo íobhradair clanna Rúorraighe, 7 vo éirigh ina  
 fearaim 7 vo éirigeadair éiccrí(1°) Ulaó uile, 7 vo leice  
 fadctna rin [le] na h-éirigh co n-veirigeadair roir an dá migh  
 rin d'a ccaomna 7 d'a ccaoméa arí an bpeill rin; 7 tánghadair  
 lucht na fionghaile iarí rin d'roead(2°) 7 ní fearadair cto  
 vo óénadair ó vo éoncadair na fileadha 7 na h-ollamhuin  
 ag a n-annacall óir ba úoiligh leó na h-ollamhuin vo  
 íáirughadh; 7 tánghadair crotá iomúa écrámla úioib, 7  
 vo íillioiradair Conḡal forra ann rin, 7 ó vo adain(3°) na  
 h-iolérótá táimic úioib vo rmuain gairab vo úéannaí uile  
 riu 'na noir no re ceactar úioib tanghadair. Vo léig le  
 fadctna fionn file an bairamhuil rin. “Ar fionn suir rin,  
 a áirioirigh,” bair fadctna fionn file, “óir vo éirionnadar  
 ulltarú uile ríbir vo mairbadh tré bair n-éccoráibh féin 7 tré  
 anírlaitoir migh éirionn forra, 7 arí a méo vo milleadh an  
 cóigeadh eadruibh.” “Éccoir úaduibh rin, aih,” bair Conḡal,  
 “feall no fionghaile vo úéannaí oruinne, uairí ní mior re  
 migh éirionn a úéannaí úaduibh 7 vo ba . . . . .(4°)  
 uairí ní bad mior le migh éirionn(5°) ir[rin], 7 robo cóir éna  
 daimad éirídar agáinne vo mullreath an cúigeadh no vo  
 beit arí éccóir a ḡabháil 7 a cúiríreachtadh, 7 a cúirí a  
 n-glair no a n-gébeann no gom' mairad úoibh féin é; 7 da  
 madh rin arí noir robadh cóir arí ccaanḡal 7 arí ccairíreachtadh  
 7 arí m-beit i forlaimdar aca ina rinḡal bairítríir vo úéannaí

(1°) *éiccrí* = mod. *éirí*. The double *c* formerly indicated the unaspirated guttural *c*. It now represents the voiced *g* corresponding to that letter; *sic passim*. (2°) *Leg.*, *asteach*. (3°) *Leg.*, *adhin* or *airhin*.

(4°) Page 2 of MS. terminates thus. Page 3 begins at *uairí*. O'Curry remarks in *Cat.* this gap. The gap may be due to one in the MS. from which

kings sat on the bright-covered couches of the house. The conspirators and ill-affected stood apart, for they had ordered a band of the soldiers<sup>1</sup> of Ulster and the province to attack and slay them [the kings]. Fachtna Fionn File (*i.e.* the ollamh of the province) heard that, and he grieved at the treasonable destruction the Clann Rury had undertaken; and he arose, and the learned ones of Ulster all rose; and Fachtna communicated that to them; and they sat between the two kings, in order to protect and defend them against that treachery. After that the traitors came in, and knew not what to do when they saw the poets and ollamhs protecting them, for they held it grievous to violate ollamhs,<sup>2</sup> and many and manifold shapes came upon them; and Conghal looked at them then, and when he noticed the various shapes upon them, he believed it was to harm both of them or either of them that they had come. He communicated that opinion to Fachtna Fionn File. "'Tis true, O king," says Fachtna Fionn File; "for all the Ultonians decided to kill you on account of your injustice and of the tyranny of the king of Ireland over them and of the extent to which the province has been ravaged by you." "Unjust, indeed, is it of you," says Conghal, "to act deceitfully or treacherously towards us; for the king of Ireland would not consider it worse were it to happen through you and it were . . . . . for 'twere not worse, indeed, in the king of Ireland's estimation. It would be just moreover were it one of us who would have devastated, unlawfully attacked, and bound the province, or fettered and enchained it till it were subject to them; and had we two done so, it would have been right to bind us, cast

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<sup>1</sup> Ծճորսծսիւն; the context would here suggest the translation 'dregs' for this word.

<sup>2</sup> N.B. this testimony to the sanctity of the ollamhs.

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the tale is copied. Judging from the context, some lines have been omitted. (5°) Mod. Ir., *Éireann*.

orunn 7 no baó cóirí óoib muge an cúicció vo éabhairt vo neoó eile vo clánnab (1°) Ruġmaíde.”

## III.

Աջսր óó'cuաւաօար Սւաօ սւլլ լոն լանցաօար առ լոջ-  
մաօւ ճրլաճ իարլլառ, 7 լո Բոլ օլլառ սրլառ յ. Բալլառ  
Բոնոն Բիլ 7 ճոսԲարլ: “cómairle ámra áđam óib, á  
սլլա,” áր արսո, “7 óéntար լիբր սւլլ í; սար ճալլ առ  
լոջմաօւ-ր ճր մո cómairce-ր 7 áր cómairce ոá ո-éccer  
սւլլ áր céná, 7 լւրօրօլար Բար լլաճ ո-óլá áđսւն, 7  
լաԲարլար լաճ ոá ո-լոնաօսւն cómáօսրá 7 cóրլոջլար առ  
Ռոջմաօւ ոá ո-լոնաօսւն րէն, 7 լալլաճ áր Բար միրմն 7  
Բոլ(2°) cо h-աօլԲոն իրառ օրօլ-ր առօլ, 7 Բրաօրá մáօառ  
ámáրáճ ոռ լá Ռիջր ճօ լաámրալլ cо լրոճաօ լարլաօ մար  
առոն լիճ ճաճ առոն óիբ 7 լարլաօ Conġal 1 լալլ ոá լիլլաճ 7  
Բրալլառ ոá լալլաճ 7 Բալլ րէն á մéօոն արարլո, սար իր áր  
մո cómairce-ր óóիբ áր առար ոոոո լարլաճ cо լաámրալլ 7  
աօրրá լի Ռիջ Էրոնոն Ռիջ [ո-]Սւաօ vo éabhairt ó'աօրլար  
ոիբ ոո vo Ռիջ-աámնá éiccin արլ vo clánnab Ruօրալլաճ  
մար ճաճ առոն լոջ áր ճաճ cúլլաճ արլ á ո-Éրոնոն áր céná.”  
“Ռոթրá Բալլ 7 Բառնաճլառ, á Բալլառ,” Բար իաօ, “em,  
սար áր cómairle áր լար 7 áր լալլ Սւաօ առ cómairle լոն;  
7 ոոջéntար áմլաօ լոն,” 7 vo Բալլառ vo h-աօլԲոն առ  
օրօլ լոն ոո ճար լալլաճ օլ 7 աօլԲալլառ իաօ, 7 լալլառ  
Conġal ոá լարլալլառ: “1ր օլլ ոիբր áմ á օլá,” Բար  
արոն, “միրմն ոá մօրլաճ օսոնն լրլ րալլ 7 լրլ րօրլառ  
áրոն Ռիջ Էրառոն 7 vo Բարրá cómairle արլ(3°) ոիբ: ոá  
րալլառ áր լալլառ լրլ Բալլառ սար áր մար áր լալլառ  
Բալլառ ոիբ.” “Լրալլառ, áմ, լոն á áրոն լոջ,” Բար իալլառ,  
“áր ո-ճալլառ օմսոն սւլլ. áր մալլառ առ լալլառ ոռ

(1°) MS. clanna.

(2°) Բոլ = O. Ir. 2nd pl. imper.

us into chains and into bondage, but not to wreak fratricidal vengeance on us. 'Twere right, moreover, to give the rule of the province to another of the Clann Rury."

## III.

When the Ulstermen heard that, the kings came inside, and Fachtna Fionn File was at hand and gave his opinion : " I have an excellent advice to give you, Ultonians," said he, " and do you follow it ; for these kings are under my protection and under that of all the scholars as well. Let your drinking-house be got ready ; let every one take the place befitting him ; and let the kings be led to their own places. Lay aside your discontent and be merry this night. In the morning I shall conduct the two kings, accompanied by thirty chariots apiece, to Tara ; and in the forefront I shall place Conghal and in the rear Fergus, and I myself shall be in the middle between them, for they are under my protection alone till they reach Tara. I shall tell the king of Ireland to give the kingship of Ulster to one of them or to someone else of the royal stock of the Clann Rury, since there is but one king over every other province in Ireland." " Success and luck be yours, O Fachtna," said they, " indeed, for that is an advice for the good and prosperity of Ulster, and so it shall be followed." The Ultonians were merry that night till they wearied of drinking and pleasuring. Then Conghal made the following speech :—" It is evil of you, O warriors," said he, " to entertain mistrust and great hatred towards us because of the treachery and envy of the Airdrigh of Ireland ; and I shall give other counsel to you : do not act treacherously to [your] over-lord, for I am your liege-lord." " It is indeed sad, O Airdrigh," said they, " that we should all

“óingnemaduir-ne feall no ringal forirra,” 7 roberit in laoi  
ann :

Cómaisle uaim do móiread  
 ʒan meing 7 ʒan meabail  
 . . . na dénuir ʒnóim meabla  
 Tre ʒnóim n-óreimna ʒan oegail  
 . . . . . fearʒur fearʒnuimac  
 Robrat ile a liberna  
 . . . . . doirim ʒo teno  
 ni maié feall ar éigerna  
 T[áncat]ar necni nácní  
 náé maié beo ʒan roʒairbe  
 . . . . . a for an tairiʒ  
 ar irin mo cómaisle. (1<sup>o</sup>)                      Cómaisle.

Ro bádaí ‘aʒ ól 7 ‘aʒ doibneir 7 mo fáomadair an cómaisle  
 rin leé ar leé, 7 do éuaíó cáé o’a ccoṣail-tiʒib uile ar a  
 h-áicéle; 7 doiracet fáctna fionn file um íolur-triáé eirʒe ar  
 na máiaé, 7 táimic irin tegh a maibe Conġal cláiréinead,  
 7 roberit iur: “Eiriʒ, a iurʒ, a Conġal,” ar ré, “no ʒo  
 n-veadám ʒo Teáimiaiʒ”; 7 táimic an file i ccoṣuil-teadé  
 fearccura imic leirde 7 doiraió an céona iur. Ro eirʒeoir  
 an oá iurʒ rin co líon a muintirde 7 mo ʒadadó a n-eic óóib  
 7 mo h-innleó a ccairpaic 7 táimic Conġal maí do oiruiʒ  
 fáctna fionn file triócadó cairpat i ttúr na rliʒeó 7  
 táimic fearccur triócadó cairpat eile ‘na veirdeó, 7 táimic  
 fáctna fionn file a meóon eadairra 7 ir amlaió rin  
 tángadair ʒo Teáimiaiʒ.

## IV.

Iur amlaió umoirro do bí Teáimair an tan rin 7 tiʒe  
 oirdeʒó a fearann iorimʒé ‘aʒ ʒad cuirdeóad a n-éiminn  
 innce, 7 tángadairra ʒo maíé Ulaó iur a n-adair maíé  
 na n-oirreoiriad an tairra, 7 ar áirde doiríó rin, ʒo  
 m-beir fear na céo-oiróce ‘aʒ ʒad fear óóib, ar tteadé ʒo  
 Teáimiaiʒ óóib, 7 ʒo maó ‘na ttiʒib réim mo bent a

(1<sup>o</sup>) The MS. is frayed at the edge, and hence portions of poem missing.

be in fear. For the wealth of the world we would not be guilty of treachery or fratricidal murder in your regard." Thereon he spoke these verses :

Mine an advice of magnanimity  
 No deceit, no treachery !  
 Be guilty of no deceitful act.  
 Through contention without cease  
 [Fell] Fergus, the very active.  
 Many were his habitations  
 . . . . . I say with firmness  
 Treachery to a lord is not good,  
 They came . . . . . [?]  
 Contention without great friction is not good.  
 . . . . . [?]  
 That is my advice.

They were drinking and pleasuring and they all assented to that advice. Afterwards each of them went to his sleeping-booth. About the time of sunrise on the morrow Fachtna Fionn File arose and entered the house in which Conghal Cláiringhneach was, and said to him: "Arise, O King Conghal," said he, "and let us go to Tara." Then the poet entered the sleeping-booth of Fergus mac Lede and said the same thing to him. The two kings arose together with all their people, and had their horses caught and their chariots harnessed to them. Conghal came, as Fachtna Fionn File ordered, with thirty chariots in the forefront, and Fergus with another thirty chariots came in the rear, and Fachtna Fionn File in the middle between them, and so they came to Tara.

#### IV.

The appearance of Tara at this time was as follows, viz. : Every-provincial king of Ireland had there splendid buildings and well-cultivated<sup>1</sup> lands. They came to the Rath of the Ultonians, which is at this time called Rath of the Door-keepers ; and their reason for so doing was that they might partake of their first night's feast on their arrival in Tara, and

<sup>1</sup> Peter Connell translates *poimíge* by 'inhabited,' 'appropriated.'







that their accoutrements and travelling apparel might be removed in their own houses, so that thence they might go to the king of Ireland's house. Their accoutrements and apparel were taken from the two kings of Ulster in their own houses; and the king of Ireland heard of their coming to Tara, for the provincial kings of Ireland were all there before them, they alone excepted. On their account he got ready the Teach Míodhcuarta, and sent a person to welcome the Ulster kings. They were brought to the king of Ireland's house; and he appointed them to their seats for the purpose of drinking and pleasuring. He sat himself in the royal seat, and placed Deghaidh mac Sin on his right hand. Conrachcas, king of Connaught, was stationed at the southern doorpost of the house, and Art mac Mesdelmann at the south-east one of the same house. The two Ultonian kings were placed on the northern side of the great banqueting-house; for to the provincial king to whom co-eminence with the king of Ireland is always given in Tara, is also granted the éric and honour-price of a king of Ireland. Two couches were given to them, so that each of the kings and his thirty nobles were settled<sup>1</sup> in their couches. A feast was served out to them afterwards, food was placed before them, and they held a common feast.

## V.

It was then they saw approaching them a fair-shaped girl of beauteous form, who surpassed womanhood therein. For as the sun surpasses in excellence the stars of the firmament, so did she surpass in shapeliness all the handsome women of the Gael. She had with her thrice fifty fair women; and in the midst of them there was raised aloft on tall slaves a lovely crystal seat in which she was carried. They deposited

<sup>1</sup> *cuil*, lit., 'fitted': cf. Hogan, Todd Lect. Ser., vol. vi., p. 57, No. 4.

in tige ar ioncúib Ríogháirde Éireno 7 no coriúgead oíair-  
leabair uirluáda 'na timcheall, 7 tuccad ceircuill ceitair-  
cúmhac áluinn airtúe(1°) irin éadairi rin, 7 go n-beris  
in muogán uirúg innte, 7 no fúiríot an bantiact bit  
áluinn irin oíairleabair uirluáda ina h-uiréimcill 7 ar  
í móbair ann rin, fionnabair inéan luáir luáigne  
inéan níg Éireann 7 no fílleirair n uairé ar Ríogháirde  
Éireann co h-ingantac 7 poíairéirair ninn a menman, a  
h-áigenta 7 a muir 1 n-vealbair Ríogháirde Éireann 7  
ulaó. “Maic, aín, a bantiact bitáluinn,” bair n, “ar  
móir in taéairi vealbair co Ríogháirde Éireann óa Ríú ulaó  
co taéairi a n-aoirteac nua, uairi ir inna Ríú Éireann  
co beic ag neac eile(2°) áct ag neac co clannair Ríúairé.  
Uairi ní mó na vealbair gúair áóaire ar n-a loirac í moir  
móiréirí ina vealbair Ríogháirde Éireann a n-áéuáó  
Ríogháirde ulaó.” “Uairi ar ámlair atá Congail,” ar n,  
“7 ar é muirneac muirúéair 7 folc cairuad fairi 7 moir  
glair gleimleata na éann 7 ulá óonnuad óeággáblanac  
fairi 7 bair corcarríglan uime 7 vealí oíó irin bair or  
a bairinne 7 léne ilóealbair go n-óir níg a éner 7 go loinn  
poíáir co n-óir fairi a fíairair; ríac ar mó 7 ar míleta  
co ríacáir go n-óir fuil ar vealígan or a éon; ríléa  
móir míleta fairi cairreó cair-leáir a ríeith; úruac 7  
gúair Ríú fairi. Féairíur umoirí, gúillá ruairí roáir-  
éanac é 7 rí óg eó . . . ; moir muíó coéac éomíglair  
ina éon 7 timulá uib lair 7 folc cair fionn fairi 7 rí nua  
naoiréanta uile 'r é ruairí roáiréanac leirna h-uirí ilib-  
óairí 7 bair uair uime 7 vealí áiréir irin bair or  
a bairinne 7 léne géal níg a éner 7 clóiréim géaluirí fairi

(1°) *Leg.* oíreággá perhaps.

(2°) *MS.*, eile, and so elsewhere.

<sup>1</sup> Lit., ‘point of her mind, intellect, and eyes.’ This is a common mode of expressing the idea of fixed attention to something.

<sup>2</sup> Probably veággáblanac for veáblanac, ‘forked.’

the chair on the resting-place of the house under the protection of the kings of Ireland. A litter-couch of fresh rushes was arranged around her, and a beautiful silvered cushion with four edges was placed in the seat. The noble queen sat in it; and the very fair female retinue sat on the litter-couch of fresh rushes round her. This latter was Fionnabair, the daughter of Lughaidh Luaighne, king of Ireland. She looked in wonder at the kings of Ireland, and she shot a glance of her mind, intellect, and eyes<sup>1</sup> at the figures of the kings of Ireland and of Ulster. "Well indeed, O most fair women," said she, "'tis a great reproach to the comeliness of the kings of Ireland to bring the two kings of Ulster into one house with them, for 'tis a hardship for any one to possess the kingdom of Ireland, save one of the Clann Rury. For the comeliness of the kings of Ireland is no more than that of a burning coal in a hugely great fire as compared to *the comeliness of the kings of Ulster.*" "Conghal is like this," she continued, "He has ruddy hair and fair twisted locks, a bright clear warlike glance and a brown-red, very forked<sup>2</sup> beard. On him is a bright purple cloak with a golden<sup>3</sup> pin in the cloak over his breast, and a variegated and gold-trimmed shirt next his skin, and a very long gold-ornamented sword at his side. On a peg over his head there hangs the largest and most warlike of shields, gold-wrought *as well.* Great martial spears are above the leather top[?] of his shield. The fearfulness and majesty of a king are his. Fergus, however, is a pleasant, agreeable fellow . . . ; regal, fringed, and very bright his eye, and black his slender beard. His hair is curling and fair and sleek. He is pleasant and kindly with all classes of men. He wears a green cloak with a silver pin in it across his breast, and a white shirt next his

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<sup>3</sup> N.B.—Conghal's pin is golden; that of Fergus, silver. In ancient Ireland the scarcity of silver, as compared with gold, would make the former more precious. The differentiation in character is well drawn.

Ա իւարտաւն 7 լիօմբուսէ սահաւ ար յեաւնսն սար Եւթա(1°)  
 Եւթա իմոյն քա լարիւթեօ լարիւթաւար յի.” “Մաւտ, Ե  
 րնցի,” Եար իստար, “Եր քաւաճ քաճաճ քիւշու տուսաճ Ե  
 ի-եաւնս 7 Ե յ-տարիւթաւաւ Լետ 7 յոճիօն յոճաճ Եստ’  
 Երեւտ 7 Եստ’ Ե-Եւթիօմ յաւաճ յրաճ յոճարեւա յօ յեօճ  
 յիւ.” “Եստար յօ յեւիւն,” Եար Եր ինցի, “Եաւթիւսճ  
 ի-հրաճաճ յօ յեօճ յիւ, սար իմար լիօնար յոճարեւա յարա  
 ճ Մար Եօճտ Եստ 7 Եաւաճ յօմլիօնարար յրաճ Բարսար  
 յիւ Լե[իւթ].”

. . . . .  
 1. յե Երիւթ ինցի Երիւթիւն, (2°) . . . . .

7 յօ յիւթ ին Լաւ Եր :

Ա Երիւթ ինցի Երիւթիւն Եստ  
 Երեւ յօ յաւ Լեւ Լան-Բաճի  
 Երիւթ Եօճար Եստ յօճ յիւ  
 Եար յօճար քաճ Եաճ Բիւ.  
 Եր յար ինցի Լիւթեաճ,  
 Ա քար Եստ Եր Եւիւթեաճ,  
 յօ յիւթ Եոլլ իմ’ Երեւ  
 Ա քար յօ Երիւ Երիւթեւ,  
 Եստ յարիւթ Երիւ (3°)  
 յաճ Երեւթեաճ Եր Եստ.  
 Եարաճ Երիւ յե յօ Լիւ [2°]  
 Ա Երիւթ ինցի Երիւթիւն. (4°)

Ա Երիւթ.

## VI.

Արաճտ Երիւթ ինցի Երիւթիւն յարիւ քար-Եարիւ  
 ին Եիւ յօ Ե-Երիւ 1 յաւթ Բարսար յաւ Լեւ “Լան քար  
 Ա Բարսար յիւ Լեւ,” Եր յի, “Երիւթ քարիւ Լարիւ Եստ  
 ճ ինցի Բիւ Երեւն յօ Լիւթ Եստ 7 յօ ի-հրաճաճ յօ

(1°) Sic MS. (2°) A piece is out of the MS. at this point. The following *dissecta membra* remain after the word Երիւթիւն: Երիւ սարի Եր . . .  
 Լետ Ա Երեւթիւ յօ 1. Երիւ Լիւթ Երիւ 7 Ա Լան յօ . . . . . քարիւ  
 Եաւթաճ Եարիւ իմար Եստ յօ քար 7 Ե Եաւթար Եստ քար Եր Երիւ

skin. By his side is a bright-hilted sword, and a heavy green shield on a peg above his sharp, rounded [?] spear under its leather rim [?].” “Well, maiden,” said they, “modestly, skilfully, and right cunningly thou hast rendered their appearances and the accounts of them, and ’tis welcome your birth and up-bringing would be were you to bestow your affection upon one of them.” “I do certainly,” said the maiden, “bestow my love on one of them, for as the sea-tide from Muir n-Eocht fills the bays and harbours, so doth the love of Fergus mac Lede fill me.”

. . . . .  
i.e. to Croch, daughter of Criomhthann, . . . . .  
. . . . .  
and she composed this verse :—

O Croch, daughter of gentle Criomhthann !  
Go to the son of Lede, fully free.  
I send a share to the warrior,  
For I love him beyond every king.  
I am the daughter of Lughaidh,  
I am mindful of his affection,  
His heavy fiery love  
Pierced my heart.  
As long as he lives thus,  
I shall not forsake him for anyone.  
. . . . .  
O Croch, daughter of Criomhthann !

## VI.

Croch, daughter of Criomhthann, arose then, and crossed the house to where Fergus mac Lede was. “Hail, Fergus mac Lede,” said she ; “I bear a love-request to you from the daughter of the king of Ireland, together with *an expression*

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niġe n-ulað. Note the copán órðað in which the lovers pledge their troth.  
(3°) This line is a syllable short. (4°) This line is also short in MS. It is notable that the last line in many of the poetic passages is minus a syllable.

“úit leir.” “Močenra reime an tí ó tucad an airciú rin ó fionnabairi inghin luigüead, uairi zú móri an leat bair airciú üe, ni luğa in leat bair aghairra; uairi ar é ar leat immurrio an ghíadú ionnteri ar úo”; 7 ghábair in gholla an corán 7 ibiú vüğ ar 7 tug a láim Ćioice é iar tain 7 táinoc Ćroc nempe zo h-airm a m-boi a comóalta. Roinnir an ghíadú veimáir tug fericcur mac leioe úi 7 tug rin méo menman 7 aigenta innteri.

## VII.

1<sup>o</sup> anhirin vo éirig fadtna fionn file re beinn m-blait-egairi m-buabuil (1<sup>o</sup>) 7 ioberit: “rlan foruib, a fionn aille éreann,” ar ré, “7 a miz éreann ar éana.” “In ccéona úuitrí, a ollamun,” bair iadran, “7 crev ar aúbair let?” “Maite cloinne Ruóiraiú ioncuiú cugadra lefan va miz vo oroadigir orca 7 ni flaitiur fionne úuitri zac cóiccevo i n-éinn iná ríccáin mača 7 éncóiccevo re millead a n-éinn agho 7 vo iadúreodar iutia luct an cúicciú rin, Rige vo taberit (2<sup>o</sup>) v’énferi úib no v’feri eile vo mizóamha Ulad 7 ni ma (3<sup>o</sup>) teact reo’ flaitiur a atáio áct conac veina ecctia foria reat zac cóiccevad eile vo cóicceóadúib éreann 7 tabairiri in cúicceó v’énouine éiccin aca.” “Do-géntari agunne rin,” bair luğaró, “7 ni fupail comáirle fer n’éreann uile uime rin.” Ro iurberairi in fer ceanna ar rin 7 io tióúluicad réóio 7 maoina iomúa úó 7 vo éuadai na maite rin uile v’a ccouilciúib 7 mizadai ar an aúaiú rin.

(1<sup>o</sup>) Re beinn m-blaitegairi m-buabuil. Cf. for this phrase “In Gilla Decair”: benn blaitghér buabail ar bheinn na cairce. (“Silva Gadelica,” p. 266.) (2<sup>o</sup>) taberit: forms such as this are common throughout the MS. The redactor is here reproducing the forms of an earlier stage in which the symbols of palatilisatio or non-palatilisatio, &c., had not yet been introduced: cf. eroc = erg = eirig; menman = meanman (Mod. Ir.), and so on.

of mental delight, and great love for you." "Kindly welcome to her who sent that request, to Fionnabair, the daughter of Lughaidh, for large though her half be, mine is no whit less; the half being, indeed, the love which is divided in twain"; and the youth took the cup, and drank a draught from it, and handed it back to Croch. Then Croch returned to her foster-sister. She spoke of the great love Fergus mac Lede bore her, and that produced mental and intellectual exhilaration in her.

## VII.

Then Fachtna Fionn File arose, with a smooth, pointed drinking-horn, and said: "Hail, O fair men of Ireland," said he, "and O king of Ireland, as well!" "And you also! O ollamh," said they, "and what have you come about?" "The chiefs of the Clann Rury sent me to you with the two kings you placed over them, and yours cannot be a just government, when every province in Ireland is enjoying prosperous peace, and one province in Ireland is being ruined by you. The people of that province ask you to give the kingdom to *one* of them, or to some *one* of the royal stock of Ulster, and they have come to your kingdom only because they have been treated differently from all the other provincials of Ireland. Give therefore the province to *one* particular person from amongst them." "We shall do so," said Lughaidh, "and we must have the opinion of the men of all Ireland thereon." This same man [Fachtna] sat down then, and many jewels and treasures<sup>1</sup> were bestowed on him; and all those chiefs went to their sleeping-booths, and so passed that night.

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<sup>1</sup> N.B.—In this tale the pile never fails to receive ample rewards for advice given.

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(3<sup>d</sup>) Ra: this form of the preposition re is possibly dialectical.



## VIII.

Agus go éirigh Rí Éireann go moé ar n-a márad uair ba  
 do gearraib Rígh Éireann shian o' eirge fairi i tTeampalaid 7  
 táimic go tobhuir na laochaidi ar úr na Teampalaid 7 go  
 ionndail a láimh 7 a shúil Ríghda 7 táimic go Duma na  
 Ríghdaíde leis i Múllenn Áraindaíde uair ar ann go  
 fuirir in Ríghdaíde do shíer; 7 dochoinid an eninnadói fori a  
 éionn ann. "Bea i coinne fíri tu, a inghin," ar Rígh Éireann.  
 "Afeó go veimhin," ar an inghin, "uair maid an fear i  
 tteangur na coinne. i. Rígh Éireann, m' aedair féin." "Maidh,  
 a inghin a fionnabair," ba Rí Éireann, "cíoé moctóghbair (1<sup>o</sup>)  
 oot' coiletaib éluimheirighite 7 ó do fuan feimchoadla  
 amúdaí eirir aed muna tírta mé moirghir moir?" "Ní  
 éadair an adaid aréir shí a bea," ar an inghin, "mé  
 fmuadairighda n-aigenta, i ceir menman." "Ceir moir-  
 ierair i ceirtaib maid rin tu, a inghin?" ar fé. "Adair  
 ceir agham," ar íre, "in da mighir táimic a h-ulltaib, a  
 oib aia tairia an Ríge." "Nac cuma dúir, a inghin,"  
 ar Rígh Éireann, "shíbe oib o' a tairia an Ríge?" "Ní  
 cuma iur (2<sup>o</sup>) . . . . .  
 . . . . . in Ríge, aed uirad 7 shían Rígh fairi 7  
 da . . . . .  
 . . . . . moir, uair do éairighir fair do  
 go mad . . . . .  
 . . . . . [do fe]mcur oibair in Ríge," ba an inghin.  
 "Bí let a mighir féin 7 ar é . . . . .

(1<sup>o</sup>) Ro-o-tóghbair. o = infixed pron. 2nd pl. Cf. the French reflexive,  
 "tu te lève." Prof. Osborn Bergin remarked to me the parallelism between the  
 position of the French pronoun object and the Irish infixed pronoun.

(2<sup>o</sup>) There is here a gap in the MS. indicated by dotted lines.



## VIII.

Early on the morrow the king of Ireland got up, for 'twas an obligation for the king of Ireland to see the sun rise over him in Tara<sup>1</sup>; and he came to the Heroes' Well on the edge of Tara, and washed his hands and his royal face. Then he came to Duma na Rioghraidhe, beside Muilleann Ciarnaidhe, for it is there the kings usually took up their quarters; and he saw there before him a woman alone. "Yours is a woman's tryst with someone, daughter," said the king of Ireland. "Yes, indeed," said the girl; "and good is he whom I have come to meet, that is, the king of Ireland, my own father." "Well, daughter," said the king of Ireland, "and why did you rise from your down-strewn couch, and from your slumber of sweet sleep, save, indeed, you come on account of very great torment?"<sup>2</sup> "I slept not at all last night," said the girl, "through thinking and mental anguish." "What was it that so perturbed you, daughter?" said he. "The cause of my anguish," said she, "was to know to which of those two kings who came from Ulster you would give the kingdom." "Are you not indifferent, daughter," said the king of Ireland, "as to which of them I should give the kingdom?" "I am not indeed . . . . . the kingdom, he has the fearful and majestic aspect of a king, and . . . . . to you, for a seer prophesied to him that it would be . . . . . to Fergus I shall give the kingdom," said the girl. "Yours be his kingdom and it is . . . . ."

<sup>1</sup> This may point to early sun-worship: but for the custom, *vide* Joyce, "Social History," vol. ii., p. 284.

<sup>2</sup> ḡlúib: Stokes, "Togail Troi," translates ḡlúib, 'torture,' 'agony'; the context here supports that meaning. Cf. Windisch, "Wörterbuch."

«Ո՞ր չեւա՞ն»։ “1ր ըօրէ՛ց Լիօմ ըօ ճարսւր քերօցսր,” ար լը, 7 ըօ Լաճարս ան լոճեն ։

“Ա լոճոն իմ Բիճ լաճմարս  
 Լոմսր ջօ մին ըօ՛ւ՝ ձէարս  
 Ճան Երօն Երոն տւալիճ թե  
 ըօ ճլօր Լե Լսճարս Լսալիճե  
 Ըա քեր ըօ ճարսւր ըօն (1<sup>o</sup>)  
 Ըա ըօ թօջսւր ըօ՛ն ըձ քիճ՝  
 Ա լոմսր 1 շրէ ճւնԵօ  
 Ա քլօմնեձ շրէ մոմքսրս  
 1ր ըօճա Լիօմ քերօցսր քլօմ  
 Ար է ճէԼե Ար Ըօրմսլ Լիօմ  
 Ար է 1ր ճոմքս Լիօմ քե Խ-էօ  
 Ար է ըօԼե լա լո-լոճեն. Ա.”

## IX.

“Ղա մ-Երօսր մալթե քեր լո-Էրեճոն իմ՝ քօճարս անօրս քօ Ըօմարսլիճքոն քոն քիւ.” “Երօժի, քրձ, լոմքսր,” ար ան լոճեն, “սարս լաճարս Ըրօճ ար Ա ոոոն”; 7 լճոմ Ըրօճ քերքե ջօ Լեճարսլիճ Ըօ Ըօճա-Ըիճճիճ Բիճքսրսլիճ Էրեճոն 7 ըօ ըմքիճ լաճ 7 Լսճ ԸօմարսԼե Բիճ Էրեճոն Լեօ 7 լճճճճճարս ջարսն ըմմա Ա մալԵ Բիճ Էրեճոն 7 Ա լո-Սսճարս ան լոճեն քլօմքս Արթօ քլօմարսլիճքսրսլիճ սլե. “Ըրօճ Ար ձլ Լիճր, սլմքրոն?” ար Բիճ Էրեճոն. “Լո քիճե ը՝ քերօցսր մաճ Լեճե,” Բարս լաճքոն,(2<sup>o</sup>) “սարս լո քերս Լոն ճարս Բիճ ըօ լճոննօն Բսճարսլիճ ձքսոն լոմք է.” “Ղօրքաճ քլալթերս, Ա ձճա,” ար Բի Էրեճոն, “1. Բիճե ըօ՛ն լ-քօքսր քլօմ ան քրոնքրօր.” “Լաճարս Լեքսլիճ ըլե ար Ըօնճալ լոնքսր ջօ մաճ ճարս ըձօն է.” “Ղօ Երքս, ձմ,” ար քրոնք, “քլօճա ճէճ լո ջաճ ճւնքեօ Ա լո-Էրոն ըօ 7 լո քլօճա ճէճ Խր քերս Լերս սմ Լեճարսլիճ 7 Լէճ քսոն 7 Ըօճարս քե քերսն Էրեճոն 7 քլօճա ըօ լո՝ ճւրմթեձճրս ձճճ ջլօճ սճճձ Երօն քիւ Էրեճոն անոն 7 Ըօմլեճեօ Ա ձիճճե ը՝ ձլ ըօ Լեր ջաճա Ելաճոն 7 քլօքս-

(1<sup>o</sup>) This line is a syllable short.

(2<sup>o</sup>) MS. 1ւէքոն.

I shall do." "I believe you have fallen in love with Fergus," said he. Thereon the girl said :

"O daughter of the prosperous king,  
Tell gently to your father—  
Without grief on the mound  
[Is] Thy voice to Lughaidh Luaighne—  
Which of them you loved,  
Which of the two kings you chose.  
Tell it through affection,  
His naming through pure love.  
Fair Fergus is my choice,  
He is a fitting husband for me ;  
He is dearest to me for aye ;  
He is the beloved of maidens."

## IX.

"Were the chiefs of the men of Ireland present with me now, I should take counsel<sup>1</sup> thereon with them." "They shall be, indeed," said the girl, "for Croch shall go for them." Croch came to Tara, to the sleeping-booths of the kings of Ireland; and she awoke them, and the councillors of the king of Ireland along with them, and they came to the Dumha, where the king of Ireland was; and what the girl said before them, that they all said. "What is your wish in the matter?" said the king of Ireland. "To give the kingdom to Fergus mac Lede," said they, "for we prefer to have no friend as king of the Clann Rury more than he." "It is the ruin<sup>2</sup> of a sovereignty, O warriors," said the king of Ireland, "to give the kingdom to the younger above the elder." "Give other compensation to Conghal, so that he may be your friend." "I shall give, indeed," said he, "a cantred in every province in Ireland to him, and, together with that, the best cantred round Tara, and a share in the decisions and secrets of the men of Ireland, and a cantred in my banqueting-house, though few be the men of Ireland in it, and the breadth of his

<sup>1</sup> This deference to the chiefs on the part of the king of Ireland is noteworthy.

<sup>2</sup> We might almost translate literally by 'spilling.'



face of gold as well every year, and the free nobility of all Ireland ; and half the kingdom of Ulster is not better than that." They all agreed to that advice ; and Fergus mac Lede was thence king, though he knew it not ; and they all went off quietly, till the time for drinking and pleasuring arrived. That night they set up their drinking-hall, as they were always accustomed to do ; and they took to drinking and pleasuring, and a household meeting was held. Then Fachtna Fionn File arose, with the smooth-pointed drinking-horn. " Good, O king, is it," said he, " that you have decided to give the kingdom to one of them above the other." The king of Ireland nodded assent, and Deghaid mac Sin spoke : " The kingdom of Ulster was given, however, to Fergus mac Lede, and a cantred in each province in Ireland was given to Conghal, together with the best cantred round Tara, and a share in the decisions and secrets of the men of all Ireland, and a cantred in the drinking-house of the king of Ireland, however few should be in it, and the breadth of his face of gold, and the free nobility of Ireland into the bargain."

## X.

When Conghal heard that, he gave a thrust of his back to the wall of the banqueting-house, so that the shields fell from their shield-straps, and their spears from their rests, and their swords from their places ; and he only drank a part of the portion next him, and he came out to the quarters of the Ultonians, and his sleep was restless that night ! He rose early on the morrow, and came to the *lios* of the kings, which is called Lios Torna Eccis now, to the house of Cairbre Crom, king of Bregia and Meath, and he came to the sleeping apartment of the king. " Welcome, O Conghal," said Cairbre ; " and which of you got the kingdom ? " " Fergus mac Lede," said Conghal. " That is a kingdom's ruin," said Cairbre ; " to give a kingdom to the younger above the elder." " What

տալիսը օտարի?” Բայ Կայրիւ. Բո ինոր ԵոնՃալ ո՞՞նա Եոմա՞ծա  
 ԵարԵԵԲ ո՞՞նա Եւե. “Ո՞նա չճճարիս ին?” Բայ Կայրիւ. “Ո՞նա  
 չճճար Երօր,” Բայ ԵոնՃալ. “Արե՞ծ Եոբարիս իս?” Բայ  
 Կայրիւ, “՛հ-սլԵԵ ո՞՞նա յճճալԵ Երօր, սար իս ԵԵԵ ո՞՞նա  
 ԵԵԵ սրսր Ե ԵւԵ ո՞՞նա յճճալԵ Երս, սար ԵԵԵ ԵԵԵԵ Ես 7  
 ԵԵ Երս Երս ԵԵԵ ԵԵԵԵ ԵԵԵԵԵ ԵԵԵ Բիճե.” “ՕԵԵԵԵԵԵ  
 ԵԵԵ՛ ԵԵԵԵԵԵ,” Բայ ԵոնՃալ, “7 ԵԵԵԵԵ ԵԵԵ ԵԵԵԵ 7 ԵԵԵ  
 ԸԼԱՐՈՆՃ ԵԵ ԵԵԵԵ ԵԵ Երս մո՞՞նա Երս Եսճա ՛նա ԵԵԵԵԵԵ ԵԵԵ  
 Ե՛ ԵԵԵԵԵԵ ԵԵԵ ԵԵԵ ԵԵԵԵԵԵ ԵԵ ԵԵԵ ԵԵԵԵԵԵ ԵԵԵ.”  
 “Իր ԵԵԵ Ե ԵԵԵԵԵ ԵԵԵ ին,” Բայ Կայրիւ ԵԵԵ, “սար ԵԵԵ  
 ԵԵ ԵԵԵԵԵ Ե ԵԵԵ ԵԵ ԵԵԵԵԵԵ ԵԵԵԵԵԵ (Ե. Կայրիւ  
 ԵոնՃաԵԵԵԵԵ ԵԵ Կայրիւ ԵԵԵ) 7 ԵԵԵԵԵ ԵԵ ԵԵԵԵ.”  
 “Իր ԵԵԵԵԵ ԵԵԵԵ,” Բայ ԵոնՃալ; 7 ԵԵԵԵԵԵ ԵԵԵ ԼԵ 7 ԵԵԵ  
 Ե-ԵԵԵԵ ԵԵ ԵԵ 7 ԵԵ ԵԵԵԵԵԵ ԵԵԵ ին.

## XI.

ԱԵԵ ԵԵԵԵԵԵ ին ո՞՞նա Բի ԵԵԵԵ ո՞՞նա ԵոնՃաԵԵԵ Ե.  
 ՕԵԵԵԵ ԵԵԵԵ ԵԵԵ ԵԵ ԵԵԵ 7 ՕԵԵԵ ԵԵԵԵ ԵԵԵ ԵԵ  
 ԵԵԵԵ ԵԵԵ ԼԵԵԵԵ ԵԵ ԵԵԵԵԵ; սար ո՞՞նա ԵԵԵ ԵԵ  
 ԵոնՃաԵԵԵ ո՞՞նա ԵոնՃաԵԵԵ ո՞՞նա ԵոնՃա ԵԵ ԵԵԵԵԵ ԵԵ ԵԵ  
 ԵԵԵ, 7 ո՞՞նա ԵԵԵԵԵԵ ԵԵԵԵ ԵԵ ԼԵԵ Ե ԵԵԵԵԵ ԵԵԵԵԵԵԵԵ  
 ԵոնՃալ; 7 ո՞՞նա Կայրիւ ո՞՞նա Բիճ ԵոնՃաԵԵ ո՞՞նա ԵԵԵԵ  
 ո՞՞նա ԵԵ ԼԵԵԵ ԵԵԵ ԵոնՃալ 7 ո՞՞նա ԵԵԵԵԵԵԵ Ե ԵԵԵԵԵԵԵ 7 Ե  
 ԵԵԵԵԵԵԵԵԵ ԵԵ ԵոնՃալ. ԱԵԵ ԵԵԵԵԵԵ ին ԵԵԵԵԵԵԵԵ ԵԵ  
 ԵԵԵԵԵԵ ԵԵԵԵԵ Ե. ԵԵ Բի ԵԵԵԵ ԵԵԵԵԵԵ ԵԵԵԵԵ ԵԵ Ե  
 ԵԵԵԵԵԵԵ ԵԵ ԵԵԵԵԵԵԵԵ, 7 ԵԵԵԵԵԵ ին ԵԵԵԵԵԵԵ ԵԵԵԵԵ  
 ԵԵԵ ԵԵԵ Բիճ ԵԵԵԵ ՛Ե ԵԵ Ե-Ե ԵԵԵԵԵ ԵԵ Ե-Ե ԵԵԵԵԵԵ  
 ԵԵԵ Ե Ե-ԵԵԵԵ ԵԵԵԵ 7 ԵԵ ԵԵ ԵԵԵԵԵԵԵ ԵԵ Բիճ ԵԵԵԵԵ,  
 7 ԵԵԵԵԵԵԵ ԵԵ ԼԵԵ Ե ԵԵԵԵԵԵ 7 ո՞՞նա Ե ԵԵԵԵԵԵԵԵ ԵԵ  
 ԵոնՃալ. ՕԵԵԵԵԵ ին ԵԵԵԵԵ ԵԵ Բիճ ԵոնՃա ԵԵԵ ԵԵԵ  
 ԵԵԵ ԵոնՃա ԵԵ Ե-Ե ԵԵԵԵԵ ԵԵ Ե-Ե ԵԵԵԵԵԵԵԵԵ Ե ԵԵԵԵԵԵ

rewards were offered to you?" said Cairbre. Conghal told him all the rewards were offered him. "You did not take that?" said Cairbre. "I did not, indeed," said Conghal. "Then I tell you," said Cairbre, "to avenge your wrongs on him, for you are not one to whom it comes not easy to avenge his wrongs, for you are the rallying-point [lit., abode] of hosts; and he who is the rallying-point of hosts will himself defend his kingdom." "I pledge," said Conghal, "and I swear on my shield, and on my sword, that I shall take no more nor less of the offering of land made me, till I contest the kingdom of Ireland with him." "'Tis needless to do it in that fashion," said Cairbre Crom; "for I have a son who is a foster-son to yourself (that is, Cairbre Conganchesach, son of Cairbre Crom), and he will go with you." "He is welcome," said Conghal; and they were three days and three nights there, drinking and pleasuring.

## XI.

The two sons of the king of the Connaught chiefs heard that—Oilioll Teora Gaeth mac Feicc and Oilioll Teora Crioch mac Airtigh Uicht Leathain mic Firchoga—for they had been banished south from the presence of Conrachcas, king of Connaught, by Deagaidh mac Sin. They came, with all their followers, to Conghal; and Cairbre told the two sons of the king of Connaught to come two hundred strong to Conghal, and they made their alliance and banding with Conghal. Criomthann mac Fergus Fairrge (*i.e.* the son of the fierce king of the south of Ireland, which is called Hy Kinsella) heard that, and Muiredach Mergeach, son of the king of Scotland, heard it, when he was being driven out from Scotland through his own misdeeds, and on a free visit to the king of Ireland; and he came with all his people, and made a banding with Conghal. Anadhal, son of the king of the Concheanns, and his three hundred Concheanns heard that, when they were in banishment, through their misdeeds, from the lands of



Coincenn 7 vo jinne a cóiridóeáct me ConĠal fá'n cuma céona. Cít tríd áct mo báoi ConĠal ríce céo vo éuinġib caṫa in tan mo ġludair a tiġ Cairibhe Ġruim amác.

## XII.

Ir ann rin mo ġludair ConĠal meime 7 tug a dġuir ari a éuiceo féin 7 anuairi jánġaduari ɣo bennuib Anann iura jaiúteari benna brieaɣ avonnacuari in m-buirin móiri va n-ionnraicciú 7 ar aige mo báoi in buirén rin .i. Criomthann Caoim mac Luġair Luaiġne .i. mac Riġ Éreann 7 tríd éoɣa vo mácaomuib Ri[ġ] Éreann ma fáiriadú aɣ toiġeáct vo jaiúciuarit Éreann ɣo Teimriaiġ. Ir amláio mo báoi 7 a jencáirí 7 a jceulairí 'na foári .i. Fiaca ríle 7 jé aɣ véanaim vinnjencáir na cpiúe meime vo. “Ca h-ainm in áṫ[a] ro ar boinn, a Fíaca?” ar Criomthann. “Áth fuari a ainm an tairi,” ar Fiaca ríle, “7 ar iur aveariari áth in oiġe anu.” “Ciú ma n-ábair(1°) na hanmanna rin iur?” ar Criomthann. “Ir arie aveariari Áth fuari iur,” ar in ríle, “.i. ar ann cóirpuicef an t-uirce 7 an ráile me céle 7 ar fuairiue é rin; 7 ar arie aveariari áth an oiġe iur .i. ar ari mo mariáú an céo aġ n-állair a n-Éirinn 7 Fionntan mo márib í.” Aɣur an tan tairiue úoir in vinnjencáir rin vo véanaim ir ann avonnacuari ConĠal éuca 7 mo ġriámeuari 'ɣa fáicrin 7 ioribo ġriáin ɣan aúbair úóirium rin va bfeiraoíar an t-olc vo bí úé. “Áṫ ConĠal éuimn,” ar ríao. “Noáa nfuil aúbair iomġabála aɣainne ari bári macaomáib amláir rin, a Criomthunn?” ar ConĠal. “Ar amláir éna,” ar Criomthann, “7 cia h-aɣuirí v'a tucacú an Riġe vo'n éuiri?” “Tucacú í v' fepcur mac Léve,” ar

(1°) Vide paradigm of verb in Windisch for older passive forms.

<sup>1</sup> This reference to the circumstance of the composition of a *Dinnseanchas* is extremely interesting. Fiacha supplied the place of an early Baedeker to the king. Further, this meeting of Conghal and Criomhthann at the Ford is quite



the Concheanns, and he made a banding with Conghal in similar fashion. However, Conghal was twenty hundred battalions strong when he went out from Cairbre Crom's house.

## XII.

Then Conghal marched forward, and turned towards his own province; and when they reached Beanna Anann, which is called Beanna Breag, they saw a great host coming towards them, and that host was that of Criomhthann Caomh, son of Lughaidh Luaighne, king of Ireland, and three times fifty warriors of the king of Ireland with him, coming on a free visit of Ireland to Tara. In this wise he was, viz. his historian and story-teller with him, *i.e.* Fiacha, the poet, composing the *Dinnseanchas* of the country before him.<sup>1</sup> "What is the name of this ford on the Boyne, O Fiacha?" said Criomhthann. "Cold Ford its name once," said Fiacha, the poet, "and to-day it is called Deer Ford." "Why are these names given to it?" said Criomhthann. "The reason it is called Cold Ford is," said the poet, "that it is there the fresh water and the salt water rush together, and it is the colder thereby; and the reason it is called Deer Ford is, that it is there the first wild deer was killed in Ireland, and it is Fionntan killed it." When the *Dinnseanchas* had been composed, they saw Conghal coming towards them, and they hated the sight of him; nor was it hatred without reason, if they but knew the evils he was to cause. "Conghal is coming towards us," said they.

"Have we not reason to attack your warriors, O Criomhthann?" said Conghal. "As it may be," said Criomhthann; "and to which of you was the kingdom given this time?" "It was given to Fergus mac Lede," said Conghal. "The fall of a

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in keeping with early Irish topography, for most roads met at the river fords. Few, I think, advert to the fact that underneath most of our older bridges the river is shallow: here were the old fords at which the roads on either side met.

Conġal. “Dorrida f’laidarja jin,” di Ċriomētann. “Ni tura naé tuitre ann jin,” di Conġal. “Do ġluar Conġal an laim fari 7 tucc béim cloróim do noġuri viceannad zo veġtararó é, 7 jo tuitrioc na tiri éadga maccaim Riġ joabádar a b’ocáir Ċriomētunnn le Conġal cona muintiri áctmad f’iaca f’ile a donari; 7 avubert Conġal juri: “Eiuz a n-onoiri th’éjri 7 th’ealadóna 7 inuiri do Riġ Érienn ġuri óioġuilmuiri do Riġe n-ulaó airi 7 zo n-viġél in blaġ ele.” Roġab áġ commaoióioim mic Riġ Érienn, 7 avberad an laoi áno:—

biiri ann jin, a Ċriomētunnn éaoim  
 a mic laiġdeac zo lán-doir!  
 Do éoir di in tulaiġ de  
 di olc le luġaró luaiġne;  
 a f’iaca inuiri leat dó  
 Do iuz Érienn ġan iomariġó  
 a m’acran jo m’arbadó linn(1°)  
 Zo n-voróiri do maġ inuiri [?]  
 Riġ luġaró b’eadó joabó zo  
 Oramra jo inuiri áiró  
 Ċriomētann ġérbo caoir a li  
 di i mo lám joirbí. (2°)

bire.

### XIII.

Ro iuz Conġal jeme idiriri zo c’iú Roiri 7 i Maġ Temil m’arja juran abari(3°) f’ocáir m’ór muiptemne 7 in n-ġarib’liġiú juran abari(4°) f’liġe m’ór m’ioóludáir, v’lubari Ċinnóioíce mic neáctain juri abari lubari Ċinn Triaéta an tarra 7 v’áct m’ór juri abari áth Ċriutne 7 i Maġ Cođa Cenn-m’ór joiri 7 do Cnuc Diaimiac zo iáimic zo Ċairi macu buacálila zo lári-meóon ulaó jura jaiútear

(1°) MS. inn. (2°) Ro-r-bí; r = infixed pronoun. This last line exemplifies previous remark on p. 9, note 3. (3°) MS. juri an-abari;

*infra*, we have juran abari, and elsewhere juran abaréar. The enclitic pres. passive of O. Ir. at-biur, ‘I say,’ is *-apar, -abar*; the form *abair* is due to

kingdom that means," said Criomhthann. "You are not one who shall *not* fall in it,"<sup>1</sup> said Conghal. Conghal seized him, and struck him a blow of a sword, so that he was beheaded right quickly; and the thrice fifty youths who were with Criomhthann fell at the hands of Conghal and his people, with the exception of Fiacha the poet, alone. Conghal said to the latter: "Rise in honour of your wisdom and your science, and tell the king of Ireland that we have avenged on him the kingdom of Ulster, and that I shall avenge the other portion." He then took to apostrophising the son of the king of Ireland, and this poem was recited:

Lie there, O fair Criomhthann!  
 O son of Lughaidh, full pleasant!  
 Thy body lies on the hill  
 Through the evil of Lugaith Luaighne.  
 O Fiacha, tell  
 The king of Ireland, without contention,  
 That his son was slain by us,  
 And fell on Magh Imrim [?]  
 Lughaidh gave a false judgment.  
 He wrought injustice on me.  
 Criomhthann, though fair his hue!  
 It was my hand slew him.

## XIII.

Conghal marched then to the territory of Ross and to Magh Temil Mara, which is called Fochaird Mor Muir-themhne and by the Rough Way, called the Great Way of Miodhluachra, to Iubar Chinnchoidhce mic Neachtain, called Iubar Cinn Trachta now, and to Ath Mor, called Ath Cruithne, and to Magh Cobha Cenn-Mhor east, and from Cnoc Diamhrach, till he reached Carn Macu Buachalla in the

<sup>1</sup> This is cryptic enough in English, but not so in Irish. It is a case of two negatives amounting to an affirmative.

analogy with the enclitic pres. active. (4<sup>2</sup>) MS., *ṡṡṡṡṡṡ* *ṡṡṡṡṡṡ*, as above. The form has been changed, *passim*, to *ṡṡṡṡṡṡ*.

báile ón Dongsáile anu, 7 moġababó roét 7 longporc ainoréin; 7 tánġababó cuca ainoréin trí comóalababó Conġal .i. trí míc Ríġ Cruicneac n-ullabó .i. Fíabó 7 Fíecc 7 Fíetner a n-anmanna 7 vo munneabó a coorabóeacé pé Conġal. Iomtúra Conġal 50 nuíġe rin.

## XIV.

Iomtúra Fíacá file, táiníc píeie 50 Teimíadġ 7 vo innor vo Ríġ Éreann a míc péin vo mababó 7 a mababóe vo mababó uile vo Conġal, 7 roboi Teimíar uile 'na n-uall-ġubá 7 ma m-bíontoirí óé rin. “Cóir bair m-beirí ainlabó rin,” ar Ríġ Éreann, “uair éccóir tugabairí oramra vo óénam .i. Ríġe n-ullabó vo buair vo Conġal.” “Atá ní nac uir ná rin suirí ann,” ar íabó ran, “uair vo ġeubá 'h inġen báir vo ġíabó Fíeccúra míc lebe muna ttugairí óo í.” “Ir lóir óamra eairbair mó míc oram ġénġo [m-]beé eairbair m'inġine leir,(1°) 7 tabuirí óuġuíb Fíeccur 50 ttugairí m'inġen óó”; 7 tuccabó Fíeccur cuca 7 mo nairceabó an inġen óó 7 vo ġeallíran óó va (2°) ġac oróó ma coibce; 7 vo ġabuiríarí Deaġabó aġ aġallíam Fíeccúra: “Ir móir vo mabó vo munne luġabó orí, a Fíeccuir .i. tug mġe n-ullabó óuir, 7 tug a inġen ar a h-aíle, 7 ní olíġíó a éġeirmar vo ġoin.” “Ní éríccabíra eiréí é,” ar Fíeccur, “in ccéin bam beó 7 beirum(3°) 'na mġ a n-Éirinn”; 7 mo commórabó banair inġene Ríġ Éreann an uiróe rin leir,(4°) 7 tuccabó o'Fíeccur í, 7 robabóarí trí lá 7 trí h-aíóe ar a banuir.

(1°) MS., leir. (2°) *Sic* MS., cf. ra for pe in text. (3°) bam beo 7 beirum; bam = 1st sg. fut. of *copula*; beir = rel. 3rd sg. of same. *Vide*, for these forms, Strachan, subst. verb in O. Irish Glosses, Phil. Soc., p. 80, &c. (4°) MS., leir, written thus frequently in MS. and changed to leir in text, *passim*.

centre of Ulster, which is called to-day Baile on Dongaile ; and a halt and encampment were made there, and the three fosterlings of Conghal came to them there, viz. the three sons of the king of the Picts of Ulster : Fraoch and Ferg and Frithnas<sup>1</sup> were their names, and they banded themselves with him. So far regarding Conghal.

## XIV.

As to Fiacha the poet, he came to Tara, and told the king of Ireland that his own son and all his warriors had been slain by Conghal, and all Tara was in heavy grief and sorrow at that. "Just cause you have to be as you are," said the king of Ireland, "for you made me do an unjust thing in taking the kingdom of Ulster from Conghal." "There is something not a whit easier for you than that," said they, "for your daughter shall die through love of Fergus mac Lede unless you give her to him." "The loss of my son is enough for me without the additional loss of my daughter ; and bring Fergus hither, so that I may give my daughter to him." Fergus was brought to them, and the girl was betrothed to him, and he promised a hundred of every kind of cattle in her dowry;<sup>2</sup> and Deaghaidh entered into conversation with Fergus, saying : "Lughaidh has conferred great favour on you, Fergus : he has given you the kingdom of Ulster, and his daughter as well, and you ought not tamper<sup>3</sup> with his sovereignty." "I shall not forsake him, indeed," said Fergus, "as long as I live and as long as he is king in Ireland." The marriage of the daughter of the king of Ireland was celebrated that night, and she was given to Fergus ; and the marriage ceremony lasted three days and three nights.

<sup>1</sup> *Frithnas* : the name is also given as *Frithuas*.

<sup>2</sup> For an account of the regulations regarding dowries, *vide* Joyce, "Social History," vol. ii.

<sup>3</sup> Lit., 'to wound.'

## XV.

Ír anníon do maid Fergus: “Maith, a anam dh, a  
 Luġadh, ar muidr̄o dāmhra uul do ġabāil Riġe n-ullað, 7 do  
 uicun ConġaİL epe, 7 cuirir tuilleað pocraide lum.”  
 “Cuiririo, imuirio,” ar Riġ Éireann, “Deis mac Deġadh  
 mac Riġ Mumhan 7 Meas Doimnann mac Airt mac Riġ  
 Laiġean 7 Tinne mac Coniadh mac Riġ Connacht 7 mac Riġ  
 Éireann 7 a n-doróġbhadh uile leó.” “Rothra buadh 7  
 bennactām, a Ri,” ar Fergus, “ar maid an tuilleað  
 pocraide rin; 7 mo ġludairdairiompa in ġludā ġin ó Ċeam-  
 paid 7 no ġo mādġadair ġo h-Ċamain mādā, 7 mo bī pleð  
 moġdā mo mōr ar a ċionn: 7 tāmoc tionól ullað uile v’ā  
 n-ionnhoiġið 7 tādġadair timceall Fergus 7 do ġoiriadair  
 ġairim mġ v’e; (1°) 7 tāmoc Fergus mac Rora anō a  
 ccumirc caid, 7 ar í rin bliadhoin moġaburadair Fergus mac  
 Rora a ċeŋferann ċuige; 7 mo ġuithēð le Fergus mac  
 Leve a tēð oīl 7 doibneara an oirċe rin, 7 doberit mē  
 Fergus mac Rora: “c’āit a m-bia-ru ġrin tūġir anōct? im’  
 ġairiadōra beir no ġan oċla feinnoð.” (2°) “Ír feairi lem’  
 ġludā a comcommōmad pēn ma beit āġ commōmad ġludā  
 uime ele, (3°) 7 bēo ġrin oċla feinnoð.” ġur tucc Fergus  
 mac Leve a onōiri a uionġmana vā ġac don uime do  
 mādib ullað 7 feir n-Éireann ar cēna an oirċe rin. ġur  
 ar amladh mo boi Feaircur 7 cōir mileta āige, oibā ġlān a  
 cuig bliadhna, āġ ċri nġlac ġian mearċta cāoġadh do mōð no  
 do ċuiriom, 7 ba h-éiccō rin vō in ġac tūġ v’ā tēiġēð a  
 n-ullaðib mē tādōb ġācā feir eile v’ā bfaġadh. ġur mo

(1°) N.B. this fashion of accepting Fergus as their king. (2°) oċla (foċla)  
 feinnoð: this originally was the warrior’s seat in a chariot; hence any distinguished  
 seat or place. (3°) This older form occurs side by side with the mod. form eile.

<sup>1</sup> Lit., ‘soul indeed’; cf. “Cath R. na Ríg,” p. 6, “Maith am a m’anam Cath-  
 baid.” <sup>2</sup> Lit., ‘an addition of numbers’; cf. Anglo-Irish, ‘tilly.’ <sup>3</sup> Sic literally;  
 i.e. ‘they proclaimed him king.’ <sup>4</sup> ġlān = ‘clear, full’; cf. Wind., “Wörter-

XV.

Then Fergus said : " Well, my soul,<sup>1</sup> Lughaidh, it is time for me to go and take possession of the kingdom of Ulster, and banish Conghal out of it ; and do you give me some auxiliary<sup>2</sup> troops." " I shall give you, now," said the king of Ireland, " Derg, son of Deghaidh, the son of the king of Munster, and Meas Domhnann, son of Art, the son of the king of Leinster, and Tinne, son of Conrach, the son of the king of Connaught, and the son of the king of Ireland, and all their youthful warriors." " Success and blessing be yours, O king," said Fergus ; " that is a good increase in numbers." That host marched from Tara till they reached Eamain Macha. A right royal feast was ready for them ; and the whole muster of the Ulstermen came to meet them, and gathered round Fergus and gave forth the *cry of a king*<sup>3</sup> in his behalf ; and Fergus mac Rosa came amongst them ; and it is in that year Fergus mac Rosa first took possession of his territory. His drinking- and pleasuring-house was set up that night by Fergus mac Lede ; and he said to Fergus mac Rosa : " Where shall you stay in this house to-night ? will you be with me or in the champion's royal place ? " " My hosts prefer to entertain themselves rather than be entertaining that of another man and they shall stay in the champion's royal place." Fergus mac Lede showed fitting honour to each one of the chiefs of Ulster and of the men of Ireland also on that night. In regard to Fergus, matters stood thus : he had paid to him a military tribute—a clear<sup>4</sup> inheritance of five years, a calf<sup>5</sup> three hands high, a mixing vessel for fifty of mead or ale ; and that he had to get in every house he came to in Ulster, besides every other entertainment<sup>6</sup> he got. The

buch " : dia n-at slána a secht bliadna. <sup>1</sup> ḍḡ ṡṡ n-ḡlac : cf. Meyer, " Irish Lexic.," s. v. ḍḡ. <sup>2</sup> Distinguish three Irish words ; feir, gen. feir = 'feast' ; firr (Mod. Ir., fir), gen. ferrs (feara), 'knowledge' : fir, gen. firr, 'vision.'



ժամնեօսար մամտիւ (1°) քերթար ձո օրօք լոռ ձո շօր լոռ 7 յաւօրթօսար մամտերի քերթար մե Լեօք : “ո՛հ-սարիւր ծօ լոռ ձոօժ,” ձի իսօրան, “սարի ձէձո մա՛լե քեր ո-Էրեանն րիւր ո-Բա՛լե-լի ձոօժ” ; 7 ո՛ր յաւօրթօսար մամտիւ քերթար մե Բօրձ ծօ ո՛ր չեօ՛ղօ՛ւսօ՛ւր օրիւ (2°) լոռ լոռ. “ձէտ մոն’ ծեձժժօր ծօ շօմմօրմա՛ծ տիօքքե (3°) օրսոննե մար ձօն ո՛ր Ըոնճալ շլարիւնցնեձ ո՛ր քիւլ ձշուի ո՛ր ուլլէր օրսոննե,” ձի իսօրան ; 7 ո՛րմե ձ ո-իօմարԲա՛ծ չձօրօւլցէ լոռ 7 ձ ո-իմրեձ-րօն քեժեմանտա. ծօ ո՛րնրաժ մամտիւ քերթար ծ’իօնորօւջիօ ո՛ր Բքերթար քեմ ; 7 ձ ո՛ր ո՛ր յաւօրթօսար ձ մամտերիւր, ծօ յաւօրթօսար քեմ ձմա՛ծ, չարի էրիւնք ուօ՛ Բոնա՛ծ 7 ուրիւն մեման ձշ շա՛ծ տ’ձ շե՛լե տի ; 7 ո՛ր ո-իմրեձ ծ’քերթար մե Բօրձ ձ շօր ձմա՛ծ ծօ Բոնա՛ծ ծ’քերթար մե Լեօք ծե. “ծօ Բերիւր ո՛ր Բրեժիւր ուր,” ձի քերթար մե Բօրձ, “ շօն չեօ՛ղօ՛ւր լոռ ձիւրիօմ Ըոնճալ քիւլ շա՛ծ, ունար ո՛ր Բձ Բեր Լե ուձ ծօ շլանա՛ծ Բո՛րմա՛լցէ ձիւր ո՛ր շօր ծօ Բոնա՛ծ ուօմր” ; 7 ուրթօսար ձի ձ ո՛րօք լոռ, 7 ո՛ր էրիւնք քերթար մե Բօրձ ծօ ուօ՛ ձի ո-ձ ուրա՛ծ ծօ Լիօն ձ մամտիւր ծօ շօմմօմմօրմա՛ծ տիօքքե Լե Ըոնճալ մե Բո՛րմա՛ծ ձի քերթար մե Լեօք.

## XVI.

ծօ շօրիւնք քերթար ձ մամտիւ ձի լոռ, 7 ծօ ունն շօր ձի 7 ուրթալե տի, օրի ուր քիւր ուձ Լեանթա՛ծ քերթար մե Լեօք է տ’ձ ուրԲա՛ծ ո՛ր տ’ձ չձԲձալ, 7 ծօ քեօլ ուրիւր ծ’իօնորօւջիօ Լոնքիւր Ըոնճալ 7 ձօքնեձար քօրմիւր Ըոնճալ լոռ ո. ու ո-իօնա ձի օր Ըոնա՛ծ ու Ըարա՛ծ. Բձ տեմոն Լեօ չարա՛ծ իսօ Բիօնա՛ծ Ըոնճալ ձօքնեձար 7 շա՛նքօսար ծօ ուօնա՛ծ 7 ո-իւրիւրեձ Լեօ ծօ Ըոնճալ, 7 ծօ էրիւնք Ըոնճալ ձ ուրա՛ծ 7 ձ մամտերի ծօ ո-էձձալլա՛ծ ձլմարա՛ծ 7 ծօ Բի ծօ ունն ձ

(1°) մամտիւ, the distinction between the nom. մամտերի and the dat. մամտիւ is not consistently observed, *e.g.* following we have correct form մամտեր. (2°) MS., օրթա. (3°) տիօքքե : for discussion on meaning of this word, *vide* Ir. Texts Soc., vol. ii, “Fl. Bric.,” p. xvi.



followers of Fergus asked for the tribute that night ; and those of Fergus mac Lede said : " It is not time for that to-night," said they, " for the chiefs of the men of Ireland are in their place to-night " ; and the followers of Fergus mac Rosa said that they would avenge that upon them. " Unless you come to wreak vengeance on us together with Conghal Cláiringhneach, there is nothing for you to wreak on us," said they ; and he continued in that heroic<sup>1</sup> dispute and contentious<sup>1</sup> strife. The followers of the Ferguses approached the Ferguses themselves ; and what their people said, they themselves said the same, so that personal anger and mutual<sup>2</sup> mental distrust was stirred up in them ; and Fergus mac Rosa was told how his tribute had been taken<sup>3</sup> from him by Fergus mac Lede. " I give him my word," said Fergus mac Rosa, " that I shall avenge that upon him, as well as his arrears of tribute, so that it shall not be customary for any one of the Clann Rury to take again my tribute from me." They passed that night ; and Fergus mac Rosa rose early on the morrow with all his people to prepare<sup>4</sup> vengeance with Conghal mac Rudhraidhe on Fergus mac Lede.

## XVI.

Fergus drew up his people then, and he made of them a pen of battle and onslaught ;<sup>5</sup> for he knew not but that Fergus mac Lede would follow him to kill him or take him ; and he moved forward to the encampment of Conghal. Conghal's sentries noticed the battle-spears above the heads of the warriors. They were certain that they were enemies to Conghal they saw, and they came with warning and help to Conghal ; and Conghal and his warriors and his people rose frantically, wildly ; and they were so inspirited that,

<sup>1</sup> Vide O'R., *ḡaoróeal*, 'a hero,' &c.; probably, however, *ḡaoróilge* here simply means 'in Irish.'

<sup>2</sup> Lit., 'one another,' *caé o'a céile*.

<sup>3</sup> *buaim* =

'take forcibly.'

<sup>4</sup> *comchoimroib* = 'to prepare together.'

<sup>5</sup> A common expression in Irish.

menmhan áct ġiut idu fih Éireann uile do beir ann go n-ionnhoádaoib' ían uairi rin idu; 7 go eadairi Conġal á áct 7 ari n-a eadairi ó doconnairic uirun íluidiġ Fericcurá mic Rora da n-ionnhoiġiú, 7 doconnairic Fericcur á tair an tíluidiġ 7 áitniġer é áz teguric á muintiric áza maúá mu á n-ióúá áiz do tairneam ó náé do úeabáú do éuadair. Ázur ócúala Conġal rin támic ar m ead á'á éile 7 tug á láim tair briaġáú Fericcurá 7 tug róiz óo 7 ioferi íáite fih. “Mocén do tair á Ríġ móir, á Fericcur,” ar re,— uairi m uibairtirion ġuá maím íé Fericcur áct, á Ríġ móir, —7 do mairi óo an ní 'man úeáúú. “Cumá uairi rin,” ar Conġal, “uairi ġáé mairi bair ázuric, ar mairi áitirier í 7 da n-ġábum-rí (1°) Ríġe n-Éireann uile ioabá letir á íorláimair 7 ir íoleamir clanna Ruóiridġe am' áġáú ó tairuir áé' áonair éurair”; 7 ioġááú lorigoric áz Fericcur ar rin 7 go íáitáú á íupuil 7 do mair á m-bóá 7 á m-béíġála.

## XVII.

Ázur tángadair á n-oiréáctar (2°) í pupail Conġal uile ar á h-[áit]le; 7 tuguróairi Conġal á h-uillinn reá mairi ccoilicġ cluimúeairidġe 7 mairi cceiréail ccoimíriz íobí íá'n iomáú, (3°) 7 do éuáú íáctna fann íle í cceann íġoiriúeáct (4°) do úeunam óó, 7 támic an éail brieuáé éuric .i. an ccoiláú, 7 doconnairic íir áimair 7 áiríng 7 go loriguróairi go m-bó 'na íerám ar uilár á íupail 7 do nóct á éloróim. Ro eiriz íáctna fann íle, 7 go íáúuróairi á á áóú miz go h-áélam uime. “Slán íoric, á miz, á

(1°) ġábum-rí; í = form of part. aug. of 1st sg., after a slender vowel.  
(2°) Oiréáctar; this word has been adopted as the name of the annual festival of the Gaelic League in Ireland.

(3°) For an interesting discussion of the meaning of this word, see Joyce, “Social History of Ireland,” vol. ii.  
(4°) The Gaelic League branches have adopted this word as a name for minor social gatherings. In the South of Ireland the neighbours on a countryside gather together on winter evenings for the purpose of story-telling, &c., and to these gatherings they still give the name íġoiriúeáct.

even were all the men of Ireland there, they would have attacked them then. Conghal drew up his army, and on doing so he saw the countless host of Fergus mac Rosa approaching; and he saw Fergus in the forefront of the host, and he noticed him instructing his people and telling them to lower<sup>1</sup> their battle-spears, for they were not marching to strife. Conghal heard that, and came from one army to the other, and threw his arm round the neck of Fergus, kissed him, and welcomed him. "Your coming is welcome, O great King Fergus," said he (for he never applied any epithet<sup>2</sup> to Fergus save : O great king); and he told him what he was about. "That does not matter," said Conghal, "for everything we have you must share it; and if I should get the kingdom of all Ireland, yours would be the chief place in it; and it is futile for the Clann Rury to oppose me when you alone have come to join us." Fergus encamped then, and his tents were fixed up and their sheds and huts<sup>3</sup> erected.

## XVII.

They held a meeting in Conghal's tent afterwards; and Conghal rested his elbow on the down-strewn bed and on the border-pillow round the couch, and Fachtna Fionn File proceeded to entertain him; and the *false sense* came upon him, viz., sleep; and he beheld a wondrous vision<sup>4</sup> and dream, and he started up straight on the floor of the tent and bared his sword. Fachtna Fionn File arose, and quickly joined his two royal hands round him. "Hail! King Conghal!" said he,

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<sup>1</sup> N.B. this sign of peace.      <sup>2</sup> *ḡuē* = 'word, epithet.'      <sup>3</sup> *bélḡála*: cf. Hogan, "Cath R. na Ríg," Gloss. Index.      <sup>4</sup> The *ḡir* and *airling* or *vision* have always been popular in Irish literature. Students of the modern literature will find numerous examples of their poetic adaptation to the expression of political and patriotic discontent in the *airling* of O'Rahilly, O'Sullivan, &c. *Vide* Fr. Dinneen's ed., "Poems of Egan O'Rahilly," Ir. Texts Soc.



and what sawest thou in thy sleep?" "I beheld a dire, wondrous, and hideous vision," said he, "of him who caused me mental and intellectual anguish." "What sawest thou, O king?" said Fachtna Fionn File. "I saw myself journeying over a grass-green and very white plain, and a dreadful wild boar coming towards me; we fight with one another, and all my host is slain by him, and in the end of the struggle he is slain by me"; and then he recited the poem:

I saw a vision, O Ulstermen,  
 Fierce the valour!  
 I saw my whole host slain  
 By another.  
 I beheld me journeying on a plain,  
 Smooth, winding, white, expanding;  
 I beheld a fearful wild boar  
 On its surface.  
 I beheld one escaping  
 Through my bravery;  
 I slew the boar through great valour  
 Evil I saw!<sup>2</sup>

## XVIII.

"Explain that dream to me," said Conghal. "We shall indeed," said Fachtna Fionn File and Fraoch the Druid: "the plain on which you were means your journeying by sea; and the wild boar you saw is a foreigner who shall give battle to you on the sea, and you shall be in dire straits through him, and the boar shall fall by you, its lord." "That is very<sup>3</sup> likely," said Conghal; "and prophesy truly to me, O Fraoch, as to where I shall be in those dire straits." Fraoch had recourse to his knowledge and learning; and knowledge was revealed to him and ignorance concealed from him;<sup>4</sup> and

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narrative. This is scarcely so: they appear to me rather to produce the effect of a Greek chorus in taking up and re-emphasising the main theme. The difficulty in translating them has no doubt lost them the favour of editors. <sup>3</sup> 'Verv.' in the older sense of the word. <sup>4</sup> A not uncommon mode of expression.

եօլւր 7 յո տնիւն բոյ ծօ 7 յօժեւեւօ ձոնբոյ բար, 7 լանու  
 ծ'օնոնբոյնիօ Շոնճալ, 7 բարբաշեար Շոնճալ լբեւա ծե,  
 7 յո ինքաւարւոսն է, 7 ձօքբիւ :

Տջէլ կօմ ծուտ . ձ ինչ ինչ  
 Բօր բաժեք լիւսւն . ձն ճոմօն ճէր  
 Էալլ 'բան մօն . ճարբօն քոմ  
 Բարբարօ բալ . բոյ տրեան  
 Զր ճլան մաժ . քոքար քոմ  
 մօր ձն լբէլ.

Տջէլ.

“Իր ձօնալ ձն մօնլբէլ լոն,” ձր Շոնճալ, “7 կօն ձօնալ  
 ին մոնլոն է, 7 ծնրա բարտօնե շե ծանրա, լոնոնսր կօն մօ  
 լաժեւեւօ 7 մօ լոնաժ ծօ'ն լարա 7 Բարբար մալ Լեւե, մ  
 ի-ճանաւոնր Լիշե ի-Ալաժ ծօ'ն լարա”; 7 ծօ լարա Բարբար  
 ձրիւ ձ մաւոնիւն ձ եօլւր 7 ձ լոնլանալ, 7 յօ լոնլանալ  
 ինոննե ծօ, 7 լանու մար ձ մալե Շոնճալ. “Ոն ճանաւր  
 լիշե ի-Ալաժ ծօ'ն լարա, ձ Շոնճալ,” ձր Բարբար, “7  
 լարիւր ձր բարբար լի 7 երեւօն Բարբար լոն ին լաժ 7  
 լարիւրտեմ 1 ի-լիւրիւն լանա լոնլանալ լի 7 լոն լարիւր ին  
 լաժ մոնլոն . ձն լիւսւն լեւ 7 լարա ձ լոնլանալ  
 Լոնլան լարալ լի ներ 7 լիշե ձր լար 7 լեւեւ քոնլան  
 օր ձն 7 լարա (1<sup>o</sup>) քոնլան լոն նալ շե 1. լոն Բարբար  
 մալ Լեւե, 7 յօ լաժար լիւսւն 7 լոնլան լոն ձն ձն  
 լարիւր, 7 կօն լոն լոնլան լոն ձն ձն ձն ձն ձն ձն  
 լարալ լոն նալ Էրեւոն լի 7 լոն լաժ 7 լոն լիշե”; 7  
 ձօքբիւ ձն Լալ ձն :

Զար լոն, ձ Բարբար լոն  
 ձն լարա ձր լիւսւն կօն լոն  
 Լոնլան կօն, լոնլան լար!  
 ծ'ար լոն լար լար Բարբար?  
 Լոնլան (2<sup>o</sup>) լիւսւն ձ մ-քոնլան,  
 կօն լար լար լի 1 լար;  
 Լոնլան լիւսւն լի լեւ,  
 Էալլ լար լոն ձն քոնլան;

(1<sup>o</sup>) լար լա. In Mid. Irish լա occurs rarely as part. aug. of 2nd sg. in place of the commoner լի. (2<sup>o</sup>) Լոնլան = 3rd pl. S.-fut. of լարիւր, ‘I fall.’

he came to Conghal and Conghal sought information from him, and he answered and said :

I have a story to tell you, O bright king !  
On the green, hosts ! sharp the deed !  
Yonder on the plain, ravens shall shriek.  
Blood shall flow, rages strife,<sup>1</sup>  
Pure hero, he saw sorrow,<sup>2</sup>  
Great the story !

"Fearful is that great story," said Conghal, "and fearful its narration ; and prophesy again to me as to how I shall fare in my fighting and warring on that occasion with Fergus mac Lede, and as to whether I obtain the kingdom of Ulster this time." Fraoch again had recourse to his knowledge and learning, and the truth was revealed to him, and he came to Conghal. "You shall not get the kingdom of Ulster this time, O Conghal," said Fraoch ; "and you shall be sent out on the sea,<sup>3</sup> and Fergus shall oppose you a long while, and you shall be sent into many distant foreign lands, and you shall spend a long time in them, viz., fifteen years. In the land of Lochlann you shall first get power and a kingdom ; and a palace shall be given [?] to you, and you shall take a palace from another person, viz., from Fergus mac Lede ; and hosts and many multitudes shall fall through you, and blood-red bodies shall be round that palace ; and you shall receive the power of all Ireland, long though it be till then" ; and he recited the lay :—

Tell me, O regal Fraoch,  
Whether I shall bring vengeful sorrow on the host ?  
How shall we fare, floods of strength !  
In our fight with Fergus ?  
Hosts shall fall in a palace,  
Bodies thereby shall be lacerated and in gore :  
Thereby hosts shall fall by us,  
Yonder at the destruction of the palace.

<sup>1</sup> Lit., 'weaving of strifes.' Wind., *spenn* = (a) 'strife': (b) 'rough.'

<sup>2</sup> *sepcat̃ b̃p̃ón* = 'he saw sorrow'; MS., *b̃p̃oin*, however.

<sup>3</sup> It is perhaps unnecessary to point out the artifice by which the story-teller anticipates in the vision the events in Part II., and thus links the episodes together.







We are sent over sea  
 To the foreigners of the green sea;  
 They have come hither from land,  
 That is not what we wished, O Fraoch.

## XIX.

"Be advised thereon, warriors," said Conghal, "and bring *hither* the chiefs of our people to us." The two sons of the king of Connaught and the son of the king of Leinster, and Muiredach, son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and his three own fosterlings, Fraoch and Ferg and Frithuas, came to them; and Conghal conversed with them all, and said: "You hear the prophecy of your druids, O warriors," said he, "and take counsel thereon." "Let you and Fachtna Fionn File do so," said they; "for it is your counsel we shall all await." "Give us advice, O Fachtna," said Conghal. "My advice to you," said the poet, "is not to attack, war on, or challenge the Ulstermen on this occasion, for it is not they who are guilty towards you." "That is true," said Conghal, "and let a message be sent to Emain from me; and tell the Ulstermen to have him who is a friend and true kinsman to me come with me on this foray; and whoever prefers it let him remain with Fergus mac Lede." "Who shall go thither?" said they. "Angotha mac Anluin Aleitir," said he, "and let Bricne go" (for Bricne had no over-lord there save Fergus, for it is with Fergus Bricne went. Bricne never had any over-lord save Fergus, for no other person would stand the virulence of Bricne save Fergus).<sup>1</sup> "Let them go to Eamain," said Conghal, "and whichever of the Ulstermen is friendly to us, let him come to Aonach Tuaidhe, and we shall go to Blena Corra Crion-

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<sup>1</sup> I have placed this description of Bricne in brackets as being evidently the words of the narrator and not of Conghal. Of course in the MS. there is no indication as to whom they belong. Punctuation, inverted commas, &c., are the work of the editor. Similarly, *infra*.

բաճ, — արա լաւտը Լեւո ձո Զարեմիւն ձո տաղա՞” 7 ոօ յոյնն  
 ձո Լեւոյ ձո :

Ա ճոճա երբ ճո հ-Եմոյն  
 ճո լոյնն Խոթալիճ յեմբալիճ ;  
 Եջոյն ճո հ-ձոնձ Եմոյն,  
 Երմոյն Երմոյն Երմոյն ;  
 Աճմոյնն Լոյն լաճ  
 Օօ ծեղմաճալ ծեղմաճ ;  
 Ար բար լոյն ճո ձոմբար տիւ  
 Օօ նոյն լաճար ’ման ձոմբար ;  
 ճո ձո տիւ ձոյն ձոյն  
 ձո բարն լոյն ձո բարն  
 ձո բար լոյն ձո ձո  
 ձոյնն ձո, Ա ճոճա.

Ա ճոճա.

Այս լոյնն ձո լոյնն ձո հ-Եմոյն 7  
 լոյնն ձո լոյնն ձո Լոյնն ձո հ-Եմոյն ձո տաղա.  
 Այս ձո ձո ձո Երբն ձո Լոյն 7 ձոմբար Երբն  
 ձո ձո 7 ձոմբար ձո ձոմբար. “Երբն լոյնն-  
 բար, ձոյն, Ա ճոճա ?” ձո Երբն. “Երբն ձո Ա ձոմբար  
 ձոմբար լաճ Երբն,” ձո Ա ճոճա, “7 ձո ձո ձո հ-Եմոյն  
 ձո ձո .i. ConĠal ձո Խոթալիճ Ա ձոմբար ձո լաճ  
 Երբն.” “Երբն ձոմբար ձո ձոմբար ձոմբար, ձոյն ?”  
 ձո Երբն. “Լոյնն ձո ձո ձո Խոթալիճ,”  
 ձո Երբն, “Լոյն ձո տիւ ձոյն՝ ձո Երբն 7 ConĠal ձո  
 ձոմբար ձոյն ձո բարն ձոմբարն ձոյն է ձո Երբն  
 ձո-Լոյնն; 7 ձո ձո ձո ձո ձոմբարն ձոյն,” ձո Երբն,  
 “Երբնն Ա ձոմբար 7 Ա ձոմբար 7 ձո ձոմբարն ձոյն  
 ձոմբար.” “ձո ձո ձոմբար(1°) ձո ձո,” ձո ձոմբար  
 ձոմբար ձո Խոթալիճ, “ձո ձո ձո Ա Ա ձոմբարն  
 ձոյն, ձո ձոմբարն ձոմբար 7 ձո ձոմբարն ձոմբար  
 Ա ձոմբար 7 Ա ձոմբարն ձոյն, 7 ձո ձո ձո ձոմբարն  
 ձոյն է” .i. Երբն ձո Երբն, — ձո ձո ձո Ա ձոմբարն ձոյն  
 ձո ձոյն, — “ձո ձոմբարն Ա ձոմբար (2°) ձո-Լոյնն

(1°) ձոմբար = բար, onset.  
 ձոմբար, *passim*.

(2°) MS., ձոմբար: changed to

<sup>1</sup> *Red Branch*: the popular translation has been adopted. <sup>2</sup> Lit., ‘material,’

cosaigh (called Lena an Garbhaidh at this time)"; and he composed the poem :

O Angotha, go to Eamain  
To the pleasant Clann Rury ;  
To Aonach Tuaidhe let come  
The brave warriors of the Red Branch.<sup>1</sup>  
We have a full complement  
Of noble sons of noble princes,  
The equal of a hundred is  
Every one of those who press round the Ardrigh.  
Every one of them yonder or here,  
In his own land with Fergus  
If they prefer to remain,  
Tell them, O Angotha.

The messengers came to Eamain, and then went to the house of the kings of Eamain. Fergus mac Lede was there, and the warriors of Ireland round him, and he asked their business. "Whence come ye, indeed, O Angotha?" said Fergus. "From the place where is the fountain-head<sup>2</sup> of the principedom of Ireland," said Angotha, "and the sons of the kings of Europe round him there, viz., Conghal mac Rudraighe, *who has been* deprived of the principality of Fergus." "What is the cause of your coming from him?" said Fergus. "We come to the Clann Rury," said Bricne, "in order to learn who would like to follow Fergus and Conghal, for better consequences would accrue to them from that than if they were to remain in Ulster; and in the case of every one of them who shall not be our friend," said Bricne, his territory and land shall be devastated, and we shall be ever enemies to him." "That would not be a prosperous onslaught," said Niall Niamhglonnach mac Rudhruighe, "for whoever is seized by us he shall not go to them; and if, however, they should go, their territory and land shall be taken from them; and *he* who did go there shall have vengeance taken upon him" (*i.e.* Fergus mac Rosa, for his deeds of valour were not known even up to that),<sup>3</sup> "for I shall ward off

cause.' <sup>3</sup> The mere idea of vengeance being wreaked on Fergus is evidently repellent to the mind of the narrator—hence this apologetic aside.



all his province of Ulster." "There will happen to you, O Niall," said Bricne, "what you say of Fergus, for you shall not live save through contest with Fergus, and your territory is the very one in Ulster which is nearest plundering"; and the messengers were that night in Eamhain.

## XX.

As to Conghal, he was in Carn Macu Buachalla, in the heart of Ulster, that night; and he arose early on the morrow with his hosts, and came to Blena Corra Crioncosaigh; and they halted and encamped there that night.

As to the messengers in Eamhain, they came early on the morrow towards Conghal; and having reached him, Fachtna Fionn File asked news of them, saying: "What did the chiefs of the Clann Rury say to you?" "They made small account of you," said Bricne, "and for every friend of yours amongst the Clann Rury, they will take his territory and his land; and Niall Niamhglonnach says that he would ward off your whole province of Ulster." "He swore, and took no notice, indeed, of my valour or bravery," said Fergus. "Now I swear," said Fergus, "that that shall be avenged upon him if I can." "I know what is right for you to do," said Fachtna Fionn File, "send for your friends, and bring them to a conference with you." "I shall send," said Conghal, "for my tutor,<sup>1</sup> Fionntan Fial mac Rudraighe, and let his three sons be brought with him, viz., Meirne, Semne, and Lathairne"; and their armour and trappings were sent under the care of Aimhergin to Dunseverick; and he recited the poem:

Send to Fionntan, the generous,  
To the east of Sliabh Seinnliadh;  
And bring hither to us  
Fiontann the brave, the valorous!

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<sup>1</sup> oroe = 'fosterfather, tutor.' The tie between fosterfather and fosterson was proverbially strong in Ireland. To the fosterfather, as here, the fosterson naturally looked for help.

Աջսր լաճարս և ինչի մեջ  
 մեյրնե ար լաճարնե լանջու,  
 Աջսր Տեմնե մաօրծեր լաճ,  
 Ին տրարս Բրաճարս Բորրաճաճ!  
 Մաժ ըստ լաճարն, մ լաճ, (1<sup>o</sup>)  
 Ար լաճ 7 Ար լաճարն լաճ,  
 Բիժ մաճարս ար մ-Բորր 7 Ար մ-Բաճ,  
 Սլ ար և լաճ, 7 Բորրաճար.

Բորրաճար.

## XXI.

Սո լաճարս լաճաճ և Մարզալ ար լաճ և լաճ .1. Բորրաճար,  
 7 լաճաճ Բորրաճար ըստ մ-Բորրաճար 7 լաճ լաճ 7 լաճ 7 լաճ  
 լաճաճ Բորրաճար—“Մաճ, և Բորրաճար,” ար Մարզալ, “ին լաճ-լաճ  
 լաճ ար մ լաճալ-լաճ 7 ար մ լաճալաճ լաճ ար մ լաճալաճ լաճ  
 լաճաճ լաճ լաճալաճ լաճալաճ?” “Որ լաճալաճ և լաճալաճ լաճալաճ  
 լաճ ար լաճալաճ լաճալաճ,” ար լաճ, “7 լաճալաճ լաճ լաճալաճ լաճ,  
 7 ար լաճ լաճալաճ լաճալաճ,” ար Բորրաճար, “Լաճ լաճալաճ լաճ  
 լաճալաճ լաճալաճ 7 լաճալաճ լաճալաճ լաճ լաճալաճ 7 լաճալաճ  
 լաճալաճ.” “Լաճ ար լաճ լաճալաճ,” ար Մարզալ, “Բորրաճար լաճ  
 Բորրա լաճ լաճ լաճ լաճալաճ լաճալաճ լաճալաճ լաճ լաճալաճ լաճ  
 լաճալաճ 7 լաճ լաճալաճ լաճալաճ լաճ լաճալաճ 7 լաճ լաճալաճ 7  
 լաճ լաճալաճ և լաճալաճ լաճ լաճալաճ 7 մ-Բորրաճար .1. Բորրաճար  
 լաճալաճ լաճալաճ”; 7 լաճալաճ լաճ լաճալաճ :

Լաճալաճ լաճ լաճալաճ լաճալաճ  
 Ին լաճ լաճ (2<sup>o</sup>) մ լաճ լաճալաճ լաճալաճ ;  
 Լաճալաճ լաճալաճ լաճ լաճալաճ և լաճ  
 Աջսր Բորրաճար լաճալաճ  
 Արաճալաճ լաճ և լաճալաճ լաճ  
 Լաճ լաճալաճ 7 լաճալաճ ;  
 Լաճալաճ և լաճալաճ լաճ  
 Լաճ լաճալաճ և լաճալաճ լաճալաճ.

(1<sup>o</sup>) մ լաճ : 1st sg. redupl. (so-called) fut. of լաճ, ‘I conceal.’ (2<sup>o</sup>) լաճ :  
 in Mid. Irish the so-called eclipsing letters are not invariably used.

<sup>1</sup> “O’Rahilly’s Poems,” xxvi. 160, լաճ լաճալաճ լաճ լաճալաճ լաճ լաճալաճ լաճ

And bring his three sons,  
Meirne and Lathairne, the very cunning,  
And Seimbne who boasts of war;  
The three proud<sup>1</sup> brothers!  
Should they come, I shall not conceal,  
Both our old men and our ancestors,  
And our power and fame shall be the greater  
By going for them, and [so] send.

XXI.

Messengers left Conghal in search of his tutor, Fionntan, and Fionntan was brought to them; and when he came to where Conghal was, Conghal said: "Well, Fionntan! will you come with us on this foray or expelling or outlawry, or what do you counsel us?" "It was not fitting to tell me<sup>2</sup> to go on a foray, indeed," said he, "and my three sons shall go with you; and my counsel to you is this," said Fionntan, "not to war on your own brothers,<sup>3</sup> for not one of them is to blame in your regard save the king of Ireland; and sustain yourself, your fame, and circuit Ireland." "What I should like," said Conghal, "is to have Fergus mac Rosa move against Niall Niamhglonnach to Dun da Beann, and slay him and his sons and his followers, and bring his wife Craobh, daughter of Durthacht, and her female retinue captive"; and he recited the poem:

Let us move against the Dun of Niall  
In battle-array, sternly marching;<sup>4</sup>  
Seize Niall himself in battle,  
And Craobh, 'daughter of Durthacht.  
We shall harry his people,  
Multitudes, and hosts.  
Bring hither his female retinue  
To Aonach Tuaidhe.

Ἰέρηρῆσιος. Perhaps ἑρῆρῆσις = ἑρῆρῆσις.

<sup>2</sup> Possibly because of his age.

<sup>3</sup> The stress laid upon the guiltlessness of the Ultonians is obvious throughout the piece, and indicates with whom the sympathies of the narrator lay.

<sup>4</sup> Lit., 'in our firm pace.'



maill mainglonnac rogeall caé  
 o'fepceur ġarib ġloinnbémmecé.  
 Oar ecionn a óuin, ir móir blaġ,  
 mara miéir lib, ciaġar. (1°)  
 T.

## XXII.

Táŋġadur vo'n arccuin rin da mac Rí Connaéct 7 mac Rí Laiden 7 mac Rí Alban 7 Anaóal mac Rí Concéno, 7 na mic Rióġ ar éna, veic céo ar fíeic céo caéarmacé, 7 táŋġadur iompá co Cairn Feitair móir iurá iaiter Feaitur Cairá an tairá 7 órá rin co Dún da Deann 7 ó ríŋġadur vo fuaġair roġia roġla for raitce an baile, 7 no eirgeadur fuaġaġ an baile .i. na tui éaogair vo éaġlaé Neill iobáoi ann 7 Eoġan fuileac mac Conuill éaiaiaġ oáita vo maill; 7 vo ġábadairan aġ ġabáil an baile 7 múir na caéiac no ġur biiroodar in múir 7 no ġur cuiread tui iuiroiaó 7 óeáto(2°) an baile uile oiria. “Eirġir óuin, a fíora,” ar Eoġan, “uair buaine blaó ná raogáil(3°), 7 taibiaó caé ié caéiaiaġ amuiaġ vo ná móir-fuaġaib.” Ro fáġrao an Dún 7 tuġadur caé ar in fíaitce amuiaġ vo fuaġaib Conġaíl 7 o'fearġur 7 toircaidur a ccomlín le teaġlaé Neill 7 toircair céo le h-Eoġan fuileac, 7 vo iunneo sun-buaile(4°) boóba uime ann 7 vo iunneo ġuin ġalaann(5°) oe 7 toircair marib ina érólinn i ccomlín a fceit 7 no óiceno Feirġur é ar rin, 7 no múiaó in baile leó ar maibhaó Eoġain 7 a éaġlaiaġ 7 no cuiread tui coircair temead uile é, 7 no maribhaó ġac don vo bí ineucta air 7 ioġabírat a bíait 7 a boáinte, a feoir 7 a maoine 7 a ionniuirá, a cúir 7 a éoranna, a bíannub 7 a fíécealla 7 ilair ġaca maíteara ar éna 7 a bantriaéca caoma cneirġeala.

(1°) ciaġar: imperative 3rd sg. pass. of ciaġaim, ‘I go.’ (2°) *Sic MS.*  
 (3°) One of many such proverbs in Irish. (4°) sun-buaile: buaile; O. Ir.  
 buaile = ‘cow-shed, pen’; cf. Anglo-Irish, ‘booley.’ (5°) A common  
 expression in the Irish tales; O’Clery gives ġalano = ġairceo no namao.



Niall Niamhglonnach proclaimed war  
 On Fergus the rough, deed-striking.  
 Towards his Dun, great the glory !  
 If ye think it time, go.

## XXII.

On that harrying went the two sons of the king of Connaught and the son of the king of Leinster and the son of the king of Scotland, and Anadhal, son of the king of the Conchenns, and the other kings' sons, thirty hundred in battle-array ; and they marched to Carn Fertais Moir, called Feartus Camsa at this time,<sup>1</sup> and from that to Dun da Beann ; and on reaching it, orders were given to attack the place from the green ; and the garrison of the place rose up, viz., thrice fifty of Niall's household who were in it, as well as Eoghan Fuileach mac Conaill Cearnaigh, Niall's fosterling. They attacked the place and the walls of the "cathir," broke down the wall ; and so the whole place was reduced to dust and smoke. "Rise, O men," said Eoghan, "for fame is more lasting than life, and give battle outside the 'cathir' to the great hosts." They left the Dun, and gave battle on the green outside to the hosts of Conghal and Fergus ; and their full complement fell at the hands of Niall's household, and a hundred fell at the hands of Eoghan Fuileach, and a war-like fortress-pen was made round him, and a wound of lances was made of him, and he fell dead in a gory pool within the border of his shield, and Fergus then beheaded him. When Eoghan and his household were slain, the place was razed<sup>2</sup> by them, and was all fringed with fire, and all the active ones in it were slain ; and they seized the cloaks and herds, the jewels and treasures and riches, the goblets and cups, the chessmen and chessboards<sup>3</sup> and every kind of wealth besides, as well as its beautiful fair-skinned women folk.

<sup>1</sup> ΔΗ ΤΑΝΤΑ = 'at this time,' *i.e.* the time the story was composed ; *sic passim*.

<sup>2</sup> μύραιμ = 'raze.' The verb has peculiarly this sense. <sup>3</sup> For an account of the discussion as to the existence of a knowledge of the game of chess, *vide* Joyce, "Social History," vol. ii., pp. 477-481.

## XXIII.

Աջսր ԷԱԵԱԾ ԲՈՂ ԲԱԼԵ 1 ԼԱԻՄ ԼԵՕ 1. ԵՐԱԾԻ  
 ԻՆՅԵՆ ԾԱՐԵԱԾԵԱ ՄԻԵ ԱԵՅՈՑ, 7 ԵԱՆՅԱԾԱՐ ԻՈՄՔԱ ՇՈ ՔԵՐԵԱՐ  
 ԸԱՄԱՐ, 7 ՕՏՈՇՈՆԱԻԸ ԱՆ ԻՆՅԵՆ ՔԵՐԵԱՐ ԵՐԵ ԼԱՐ ԻՆ ԵՂԼԱԾԻՃ  
 7 ՎՈ ԵՕՅ Ա ՅԱԵ ԲԼԱԵԻ ԲԱՆԾԱ ՕՐ ԱՐՈՑ : “Ա ՄԻՃ, Ա ՔԵՐԵԱՐ,(1°)  
 ԵՐՈՇՐԻ ՎԱԵ ԸՄԱԸ 7 ԲԵՆ-ԲՐՈՒՎԵ ՎՈ ԵՆԱԾԻ ՎՊՆՅԻՄ ԵՐԵՅԻՐ  
 ՎՊԼԵՐԻԲ 7 ՎՈ ԻՄԱՍԻ ՔԻՐ ԻՄԱԵ ՎՈ ԸԼԱՆՆԱԻԲ ԲԱԾՐԱՐԵ.”  
 “ՎԱ ՔԵՐԱՐՈՒՅԻՐ ՎՈ ԲԵԻԵ ԱՄԼԱՐՈՒ ԻՐՈ,” ԱՐ ՔԵՐԵԱՐ, “ՈՇԱ  
 ԲԵԵԱ 7 ԱՆԱՐԻ ՎՈ ՔԵՐԱՐ ՈՇԱ ԲԻԱ ; 7 ԸԱ ԼԱԻՄ ԱԵԱԻ, Ա  
 ՄԻՅՃԱՐ?” ԱՐ ԻԵ. “1 ԼԱԻՄ ԱՆԱԾԱԻԼ ՄԻԸ ԲԻ ԸՈՇՈՇՈ 7  
 ՕԻԼԻՈԼԼԱ ՄԻԸ ԱՐԻԵՂԻ,” ԱՐ ԻԲ. “ԼԵԻԸԸՐՈ ՎԱՐՔԱ ԱՆ ԻՆՅԵՆ,”  
 ԱՐ ՔԵՐԵԱՐ, “7 ԲԻՎ(2°) ՄՈ ԸՐՈ ՎՈ՛Ն ԸՐԵԻԸ ՎԵԼԵ ԱՅԱԻԲ Վ՛Ա  
 ԸԻՆՈ.” ԲՈ ԼԵԻԸԸՐՈԵ ԱՆ ԻՆՅԵՆ ՎԱԾԱԻԲ ԻԱՐԻՐ 7 ՎՈ ԻՄՈՅԻՐՈԵ  
 ՆԱ ԻԼԱԾԻՂ ՎԱԵԵ ԱՐՈՒՔԻՄ 7 ՄՈՐԱՅՃԱԾ ԱՆ ԻՆՅԵՆ ՆԱ Ի-ԱՈՆԱՐ  
 ԱՐ ԲՐԱ ՆԱ ԲԱՆՆԱ ; 7 ՕՏՈՇՈՆԱԻԸ ԱՆ ԸՐԵԱԸ ԻՈՐԻ ՔԵՐՈՇԱ ԱՅ ՆԱ  
 ԻԼԱՅԱԻԲ, 7 ՕՏՈՇՈՆԱԻԸ ՎՈՆ ՎԱ ԲԵՆՎ ԱՐ Ն-Ա ԼՈՐԸԱԾ 7 ԱՐ Ն-Ա  
 ԱՐԸԱՐ ՎԵԼԵ : “ՏԱԵԵ ԼԻՈՒ Ե՛ՔԱՐՅԻՆ ԱՄԼԱՐՈՒ ԻՐՈ,” ԱՐ ԻԲ, “7  
 ԲԱ Ի-ԱՅՆԱ ՄԻՅՃ 7 ՄՈՎԱՈՒՆԵ ԸՒ ՇՈ ԵՐԱՐՎԱ 7 ՄՈԲ՛ ԻՈՄՈՇԱ  
 ՄԱՈՒՆԵ 7 ՄԱԵԵՐԱ ԻՈՆՆԱՎ 7 ԱՐ ՄԻՅՃՈՇԱ ԱՆ ԸՐԵԱԸ ԱՈՇԻԱՄԱՐՈ,”  
 ԱՐ ԻԲ, “7 ԱՐ ՄԱՐԸԱ Վ՛Ա Ն-Ա[Յ] Ի՛Ի-ԵՐԸԱՐԱ Ե ; 7 ԲԻՎ(3°)  
 ՄԻՅՃ ԱՐ ԲՐՈՒՄԻՅՃ(4°) ԲԱՆԲԱ Ե, 7 ՅԱԸ ՔԱՐՎՈՒՆԵ ՎՈ[Յ]ՄԵԱՐ ՎՈ  
 ՔԻՐԻՐԱՐԵԱՐ 7 ԸՈՄԱԻԼԵԱՐ ՎԵԼԵ ԻԱՎ, 7 ՈՒ ԼԻՈՒՄԱՐ ՎՈՆ ՎԱ  
 ԲԵԱՆՆ ԵԱՐ ԵՐ ՄԱՐԵՐԵ ԸՈՅՃԱԻ 7 ՔԵՐԵԱՐԱ” ; 7 ԱՎԵՐԵԵ  
 ԱՆ ԼԱՍԻ ԱՆՆ :

ԲԱՐԱԾ ԱՄՒ ՎՈՆ ՎԱ ԲԵՆՎ  
 1 ՄԱԻԵ ՄԻՅՃԱՐՈՒ ՄՈ-ԵԱՆՈ :

(1°) Ա ՔԵՐԵԱՐ: the voc. of ՔԵՐԵԱՐ is usually written with the contraction for ‘us.’ It would read then correctly Ա ՔԵՐԸԱՐ, the gen. being ՔԵՐՅԱՐԱ. However, the older voc. has been replaced by the form ՔԵՐԵԱՐ even in early Middle Irish. It is, however, possible to hold that ՔԵՐԸԱՐ should read ՔԵՐԸԱՐ, *passim*. (2°) 3rd sg. imperative subst. verb—O. Ir. *biid*, *biith*, *biith*. O. Ir. 2nd pl. imper. *biid* occurs in our text.

(3°) ԲԻՎ = O. Ir. *bid*, 3rd sg. fut. of copula. I take *é* to refer to Conghal.

(4°) ԲՐՈՒՄԻՅՃ for ԲՐՈՒՆՆ(?): distinguish oblique cases of ԲՐԱ, ‘stomach,’ from ԲՐՈՒՆՆ, ‘breast.’ Cf. Ա ՎԵԵ 7 Ա ԲՐԱՐՈՒ Ա ԵՐԻ ԱՐԱԲԱ ; Ա ԲՐԱ Ա ԼՈՎԱՐ: Cod. Pal. Vat., MacCarthy, Todd Lect., vol. iii., p. 25.

## XXIII.

The queen of the place, Craobh, daughter of Durthacht mac Athgno, was also taken by them, and they came to Fertas Camais ; and the girl saw Fergus amidst the host, and she raised aloft her sweet-womanly voice, crying : " O King Fergus, it is unjust for you to make a handmaid and bond-woman of the daughter of a nobleman of the Ultonians and of the wife of a gentleman of the Clann Rury." " Had I known of your being in this plight," said Fergus, " you would not be in it, and immediately I am able you shall not be in it, and in whose hands are you ? " " In the hands of Anadhal, son of the king of the Conchenns, and of Oilill mac Airthigh," said she. " Leave me the girl," said Fergus, " and let you have my whole share of the spoil instead of her." <sup>1</sup> They let the girl go then, and the host retired from her, and the girl was left alone on Brugh na Banna ; and when she saw afar the great havoc wrought by the hosts, and when she saw Dun da Beann all burned and devastated : " Woe is me to see you in this plight," said she, " for you were hitherto a dwelling-place of kings and gentlemen, and varied was the treasure and wealth you contained, and it is a royal devastation we behold," said she, " and it is woe to him who is your enemy, and he shall be king over Banba ; and every prophecy made about him shall be fully verified and fulfilled, and Dun da Beann is not populous after the followers of Conghal and Fergus " ; and she recited the poem : <sup>2</sup>

A desert now is Dun da Beann,  
Where were mighty kings ;

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<sup>1</sup> This gallant action ascribed to Fergus affords further evidence of his popularity with the story-teller and his hearers. <sup>2</sup> This poem illustrates what I have said elsewhere as to the æsthetic value of these poetic résumés. There is, as here, a quiet, old-time dignity in the original Irish verse, which should save it from being considered as an excrescence on the prose narrative. Of course it is not to be judged by a literal translation into English. Prose may to a great extent be fairly estimated in a translation : but a poetry like Irish, in which form-value plays so great a part, should not for a moment be so estimated.

ԵՐՏԻ (1°) սիւ և n-սաջի իմույժ  
 Օ ըսաջ ԵՈՆՃԱԼ ԵԼՈՐՈՆՅՈՒՅ ;  
 ԵՈՆՃԱԼ ԵԼՈՐՈՆՅԵՇ ԵԼՄԱ,  
 Ին ըի ար ին ըիջծաննա !  
 Մօրթլաւ ևլաճ ճեբե՛ ծե !  
 ար ԼՈՐԲԱՅՈՒ ՄԱՃ ՄԱՐԵՄՆԵ.  
 Իր մարեց ԵՍՈՒ ԵՃՄԱՐ ըր,  
 ԴԵ ԵՈՆՃԱԼ ԵՈ ԵԵՃՈՒՄԵՇՈՐ,  
 Եր[ծ]ըիջ ար Երօմիջ ԵանԵ ;  
 Եաճ ըիջծա ԵՈ ըիծաննա ; (2°)  
 Եաճ Երանոս ան, Եաճ ԲԵՇԻՈԼԼ,  
 Իր Եաճ Երօթաճ ար արեա ; (3°)  
 Եաճար ան Եանթաճ ԵոմԵրա[ւ](4)  
 Եջւր իոմւր արեա :  
 Եաճար ան Ճրօթ ԳԼԱԲ  
 Եջւր ԵարԵՍ Երանմար  
 Եջւր իոմաճ ըջլլ քար (5°)  
 Եջւր Օր Եջւր արեա ;  
 Ոճա n-թաճար, և ծօմե !  
 Ճաճ և m-Եաճ ան ԵՈ ըաճմե ;  
 ԴԻԵ Եա մօր և շեր ամաճ  
 ՃԵ ԵՃ անն՝ նա Բարաչ.

Բարաճ.

“Երսաջ, ան, ըր,” ար ան ինջն, “իր Են Երօթ Եթերեար  
 ըրմար Եա ծերԵ 7 Եիճ (6°) օլԵսԵա Եջ Եեջար Եանա 7 Եջ  
 Լաճ ըալԵ մալԵրա 7 սլԵ Ե” ; 7 ըլլնջ Եա Եոմար ըր  
 Եր ըԵաճ ար ին m-Եաննա, 7 ըԵալԵճ ի ան ՃրաԵ սալԵ  
 ԵոմմալճԵր ան Ե-Եար ըր . Եար Երաճ Ե Երաճ ինջն  
 ԵրթաճԵա մԵ Եճն.

## XXIV.

Եջւր ըան Բօր նա Ե-արեա ըր ԵՈ Ե-Եանն ԵՈ Ե-արմ  
 ի ըալԵ Բերեար մաճ ԼԵԵ 7 ըալլ ըալլննաճ 7 մալԵ  
 ևլաճ մար շԵա ; 7 Եա Եեմ ը Ե-անԵան (7°) 7 ը Ե-ար-  
 եոճ ԵՈ ըալլ ըր, 7 ԵՈ Երիջ սար ըր ըլլալնջ և ԵրԵաճԵ

(1°) ԵՐՏԻ = O. Ir. 3rd pl. subst. verb, Mod. Ir., ԵԵՐՏԻ analogous with 2nd pl. ԵԵՐՏԻ.

(2°) *Leg.* ըիջծաննա ; the distinction between nom. ըր and gen. ըիջ is not consistently kept.

(3°) Extra syllable. Omit ըր. We have still արեա, ԲԵՇԻՈԼԼ.

(4°) ԵոմԵրա[ւ] = Եոմ-Երա[ւ] : cf. ար-Երա[ւ], ‘very great’ (“Ir. Lexic.,” K. Meyer).

(5°) Cf. ԼԵ քար ըլլ, ‘in the

They lie in hostile graves  
 Through the host of Conghal Cláiringhneach.  
 Conghal Cláiringhneach, the brave!  
 The king and the stock of kings!  
 Great prince of Ulster howe'er it be,  
 'Tis he shall fill Magh Muirthemhne.  
 Woe to him who meets him,  
 Conghal, fair-countenanced!  
 He shall be king over Banba;  
 Regal was your royal-stock.  
 There were chessmen and chessboards,  
 There was a bed, tall, sumptuous;  
 Weak women-folk were there,  
 And treasure besides;  
 Shining steeds were there  
 And bridled chariots,  
 And many swift captives,  
 And gold and silver.  
 I do not know, O people!  
 All the wealth was there;  
 For you its fame was great abroad,  
 Though to-day it is a desert.

"That is sad," said the girl, "now am I called a bond-woman, and great contention shall be between brave worthy folk and the dispensers of good and evil"; and she jumped presently into the ford that was on the Bann, and was drowned, so that from her that ford was named Eas Craoibhe, from Craobh, daughter of Durthacht mac Athgno.<sup>1</sup>

## XXIV.

News of that havoc reached Eamhain, where were Fergus mac Lede and Niall Niamhglonnach and the chiefs of Ulster as well; and it struck Niall with dismay and smote him mentally. He rose up, for he could not bear to listen to it,

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twinkling of an eye,' &c. (6°) Fut. 3rd sg. of copula. (7°) *anbúain*:  
 cf. K. Meyer, "Ir. Lexic."; Keating, "Tri B. Gaoithe" (Atk.).

<sup>1</sup> This whole episode seems to me to lead up admirably to the Battle of Aonach Tuaighe and the death of Niall Niamhglonnach. The narrative, and we might say dramatic, unity is unbroken till we reach Part II.

ṛin; 7 ṛioḡab̃ a aṛma 7 ṛioḡab̃ad̃ a eic̃ óo 7 vo h-innleó a  
 éaribad̃ 7 t̃áinoc ṛeme co Dúin va Ḃeann 7 aócónnaic̃ a  
 ḡṛiadan ḡloiníoe 7 a ṛeloiue ṛioḡóa aṛ n-a loṛcad̃ 7 in  
 éatari ṛóṛi aṛ n-a m̃ṛiud̃ 7 aócónnaic̃ iolai vo cóllab̃  
 cṛo-ṛeap̃cca aṛ cénnp̃oṛitab̃ na cad̃ṛiud̃ 7 aócónnaic̃ an ní  
 ṛoba ṛoilḡe leṛi ina ṛin uile .i. Eoḡan ṛuilead̃ mac Conuill  
 Ceṛnaiḡ a óal̃ta ḡṛiud̃ac aṛ ḂṛaḡḂáil Ḃáir 7 oḡeóa 7 maṛi  
 vo Ḃaoi aṛnlaíó ṛin ṛoṛiud̃c̃ ṛṛiem ṛ'a ṛiuñtiṛi ṛéñ cúḡe 7  
 ṛio inṛṛeas̃aṛi oḡḡiú Cṛiadiue óó. “Ní cóṛiue óuinne Ḃeic̃  
 co ṛub̃ad̃ ṛin,” aṛ Niall; 7 vo ṛinne in laoi año :

uéb̃ad̃ac mo éṛiúe éain !  
 Aṛeó cṛaióep̃ mo ṛneñmai  
 Oḡiú Cṛiadiue a'ṛ (1°) Eoḡan ;  
 Aṛeas̃h ṛomb̃eṛi (2°) ḡo ṛeóluḡḡ  
 Eoḡan ṛuilead̃, ṛeóleac̃c̃ ḡoil,  
 ṛeas̃ḡmac Conuill caoin Ceṛnaiḡ,  
 Ḃeic̃ ina linñtib̃ ṛola ;  
 Aṛeas̃h ṛomb̃eṛi ṛo óub̃a.  
 Saó l̃iom a t̃c̃uic̃im aṛi aon !  
 Eoḡan ṛuilead̃ aḡur (3°) Cṛiadiue  
 ḡan a maṛc̃ain ṛunñ aṛi ṛain,  
 maṛa Ḃṛóin cṛe uéb̃as̃h̃aiḡ.  
 uéb̃ad̃ac.

Aḡur (4°) ní mó na ṛeṛeó na laoiúe ṛin t̃aiṛinoc̃ óó vo  
 óénaṛi añuadiṛi t̃ánḡas̃aṛi mic ṛioḡ éṛieño ṛob̃ás̃aṛi a  
 n-éṛioin ṛ'a ionṛoicc̃ó .i. Tinne mac Conṛiach̃ .i. mac  
 ṛuḡ Connaéc̃, 7 ṛeṛcc̃ mac ṛeḡḡaió, mac̃ ṛuḡ Muṛañ, 7  
 Meṛ ṛoiṛnanñ mac̃ Aṛit̃iḡ, mac̃ ṛuḡ laḡḡeñ co mac̃ab̃  
 t̃aoiṛoó 7 oṛṛuḡ éṛieño leó maṛi t̃ánḡas̃aṛi ó t̃eas̃ṛiadiḡ  
 ṛ'ṛoiṛiúeiñ ṛeṛcc̃ur̃a mic̃ leue 7 ṛ'ioñnaṛib̃ad̃ Conḡail a  
 h-ull̃toib̃ 7 aṛ ias̃o ṛin ṛoc̃ṛiue ṛoóuṛi ṛeṛcc̃ur̃ mac̃ leue  
 ṛé Niall Niam̃ḡloñnac̃ vo óioḡail a éṛeic̃e 7 a aṛic̃c̃ne aṛi  
 ṛeṛcc̃ur̃ 7 aṛi Conḡal̃.

(1°) MS., 7.  
 (3°) MS., et.

(2°) MS., *romber* = *ro-m-beiri*, *m.*, infixed pron. 1st sg.  
 (4°) MS., et.

<sup>1</sup> *i.e.*, col̃nab̃. <sup>2</sup> Lit., ‘a death, and tragic death.’ oḡiú = ‘tragic death’;  
 O. Ir., *as̃eo*, ‘death.’ <sup>3</sup> Lit., ‘not more than the end of the poem had he

and seized his arms, and had his horses caught and yoked to his chariot, and came on to Dun da Beann; and he beheld its glass sun-bower and its royal palace burning and the great "cathir" destroyed; and he saw many blood-red bodies<sup>1</sup> upon the chief-posts of the "cathir," and he saw a thing he considered more grievous than all that, viz., Eoghan Fuileach, son of Conall Cearnach, his own loving fosterling, dying a tragic death.<sup>2</sup> As he was in that wise, some of his own people came up to him and told him of the tragic fate of Craobh. "It is not fitting for us to be so mirthful," said Niall; and he composed the poem:

Groaning is my gentle heart :  
That which tortures my mind is  
The death of Craobh and of Eoghan ;  
What makes me grieved is  
That Eoghan Fuileach, who practised valour.  
The good son of gentle Conall Cearnach,  
Lies in pools of blood,  
That it is that casts me into grief.  
Woe is me that they fell together,  
Eoghan Fuileach and Craobh ;  
That they are not here alive is  
Cause of sorrow amidst groaning.

And he had only finished<sup>3</sup> composing that poem when the sons of the kings of Ireland who were in Emain came to him, viz., Tinne, son of Conrach, son of the king of Connaught, and Derg, son of Deghaidh, son of the king of Munster, and Mes Domhnann, son of Airtigh, son of the king of Leinster, with the sons of the chiefs and nobles of Ireland, who came from Tara to help Fergus mac Lede and to drive Conghal from Ulster; and these were the forces Fergus mac Lede<sup>4</sup> sent to Niall Niamhglonnach to avenge on Fergus and on Conghal the harrying and havoc wrought on him.

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finished making when, ' &c. N.B.—*ṡaṡṡṡṡṡṡ*, 'finished'; *ṡaṡṡṡṡṡṡ*, 'came.' *Vide* *Atk.*, Gloss. "Tri B. Gaoithe." <sup>4</sup> Note the way in which Fergus mac Lede is still kept in sight in the development of the tale.







"Well, Niall," said they, "let us go and banish Conghal and Fergus, so as to avenge on them the great evils they have inflicted on you." "Success and blessing! dear friends," said Niall, "and glad I am to have got forces to banish Fergus and Conghal and to avenge my injuries on them"; and he arose then and laid aside his grief and gloom, and his army was drawn up, and they followed in the track of the hosts.

## XXV.

As to Conghal—when he reached Fergus mac Rosa with his spoils, he left Bleuna Corra Crioncosach and then came to the Aonach of Inber Tuaighe; and they were not long till they saw the spears of valour and bravery, and the quick-moving standards on very tall, very strong shafts, and the gleam of the bright sunlight on them, glittering as brightly as coals;<sup>1</sup> and the warriors and the united battalions ranging up in furious fashion, and Conghal was told of that. "That is certainly," said Conghal, "Fergus mac Lede and the hosts of the men of Ireland with him coming to wage war with me or to banish me from Ireland, and I shall have war without doubt." "'Twere better it were *he* who were yonder," said Conghal's people, "for he shall doubtless be slain by us, and we ourselves shall possess the kingdom of Ulster, and we shall contest the kingdom of Ireland with Lughaidh Luaighne." Conghal rose then, and drew up his army and incited his followers to act bravely on that occasion; and Fergus swore that he would defeat Conghal in battle on that day. Then they approached one another, and their faces were those of enemies in battle and not those of friends round ale. They shot at one another with very blue darts, with sharp bloody javelins and round stones;<sup>2</sup>

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<sup>1</sup> Or omitting [7], translate: 'shining brightly on[?] the shoulders of the heroes.' <sup>2</sup> This reference to the use of round stones in war is an unique and classical one.



and then they took to their cutting and striking weapons, so that, through the attacks on either side, there fell thick slaughter on the hosts; and Niall Niamhglonnach, with the sons of the king of Ireland round him, turned vigorously against Conghal's army, and he made a gap of battle and a warrior's path in it, and the sons of the king of Ireland inflicted great slaughter on Conghal's followers, and Conghal's people perceived that. Their anger arose, and they became fierce lions, so that they swept along every way they went. Then Anadhal, son of the king of the Conchenns, turned against the battalion of the sons of the king of Ireland, and Muiredhach Mergach, son of the king of Scotland, and the two sons of the king of Connaught, Oilill Teora Gaoth and Oilill Teora Crioc, came to attack the same battalion, and they inflicted great slaughter on the followers of the sons of the king of Ireland. Then Fergus mac Rudhraighe attacked the sons of the king of Ireland, and that first attack of Fergus was as a quick hawk's overthrow of small birds,<sup>1</sup> and the shooting of a hero and the bravery of warriors and the strength of heroes were his on that day; and Conghal also made a fierce attack on the trusty men, and he inflicted fiercely on them a warrior's destruction and inimical blows,<sup>2</sup> and then Criomhthann Caomh, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, son of the king of Bregia, Merne, Semhne, and Lathairne, the three foster-brothers of Conghal, all came to him, and they thinned<sup>3</sup> the ranks on every side round their lord, and all took their fighting posts round Conghal in the battle.

## XXVI.

As to Niall Niamhglonnach, there resisted him<sup>4</sup> neither battalion nor phalanx-gap till he reached the battle thron

warrior's destruction and his inimical blows.'

translation of ποταμὸν ἔσπετο.

ἔσβαλον ἑαυτοὺς, 'I resist.'

<sup>3</sup> A literal and etymological translation of ποταμὸν ἔσπετο.

<sup>4</sup> ուր հան . . . ար: cf. Stokes, "Togail Tr.,"

Riḡ Comcéann conacḡ maibḡ o'eoiaḡain etairia aḡtmaḡ a  
 rceit 'ḡa rcaḡtōien, 7 mo ḡḡbadaia a laima le clōiōmib  
 faobriaḡa fīrḡḡia 7 vo ḡabadaia aḡ tuariccaḡáil rceḡ a  
 céle co cupiaḡa. Roba comriac va vaim n-vileann (1°) in  
 comriac rin uaii vo clōi rā'n ccaḡ ceḡtariḡa ḡloinn-  
 bémeanna a n-ḡelriciḡ (2°) 7 coiḡeḡal a cclōiōiom 7  
 moḡabadaia aḡ oinḡbáil a céle 'ḡan éaḡ caia an caomlaia (3°)  
 la cōiōce. Iomḡua na ccaḡ cceḡtariḡa mo ḡabadaia aḡ  
 cupi an éaḡa co comrioiacia 7 aī é olūr mo rīḡeoh an caḡ  
 rin co moicrioi rmoḡ caibaiō o'n uillinn ḡo céle oib me olūr  
 na h-iomḡona conaibō oluicḡ cliaḡa leimeoh aī n-a  
 oluḡaḡo no rleḡa rlinnḡḡia aḡa ccongḡáil (4°) tpe cōrpuib  
 na ccupiaḡo eioiia na caḡoib ceḡtariḡa. Ir ann rin tairla  
 Tinne mac Conriac mac mīḡh Connaḡt 1 ccenn va mac mī[ḡ]  
 Connaḡt moḡádaia a bḡocaii Conḡáil .i. Oibll teoia ḡaḡḡ  
 7 Oibll teoia cḡioch, 7 mo cḡiectnaḡ caḡ a céle oib co  
 oioḡia, 7 mo fōiirīnḡeḡaii in va [māc] Tinne mac Conriach a  
 ccetōiia. Aḡconnaic Deaīcc mac Deaḡhaḡō rin. Táioic  
 o'fōiirīetōi Tinnō [tair n-]aii, 7 aḡḡonaia an va Oibll ḡup  
 éuii aī a laḡaii éaḡa amāc uile iaḡ, 7 mīḡ Tinne . . . (5°)  
 7 tuaiirēna beḡ va an m . . . (6°) aḡo. Ooḡconnaic  
 fēiiccupi rin, táioic co h-aīiaḡō a n-aḡaḡō Deirīḡ [mōc]  
 Deḡhaḡō 7 mo comriuiḡioḡ aī aon ann rin, 7 aī voīḡ moḡ'  
 oīriac (7°) aī éaḡ an comriac 7 an comlaann rin. Aḡriaḡḡ  
 neir 7 moch fēiiccupa tair Deīcc mac nDeḡhaḡō aī veieḡ  
 an cōmluinn co moḡup oī . . . aīo, (8°) 7 mo ḡab Anaḡal 7  
 mīall mīamḡlonnaḡ aḡ coḡḡhaḡō a ccomluinn mūrii mē rin  
 co moḡoiaḡa no ḡup bīuieḡ rceimeal an éaḡa ḡo coīḡōionn, 7

(1°) vaim n-vileann, 'huge stag': cf. Stokes, "On Atkinson's *Homilies from the Lebhar Breac*," p. 30. (2°) ḡelriciḡ: on whiteness of shields, *vide* Joyce, "Social History," and O'Curry, "Manners and Customs," vol. i., p. ccclxx. (3°) Caī an caomlaia, 'through the day': cf. P. O'C., *cop an laia* ("Cath Cluain Da Tarbh"). Caī is also used in this sense, I think, in Scotch Gaelic. (4°) The sense of congḡáil is not very clear to me. (5°), (6°), (8°) MS. defective. (7°) Oīriac = fōiiriac, a well-known measure: cf. Joyce, "Social History" (Measures).

where Anadhal, son of the king of the Conchenns, was, so that there was naught between them but their shields with which they protected themselves; <sup>1</sup> and they lifted their thin-edged and very sharp swords, and they commenced raising<sup>2</sup> aloft right valiantly their shields. That combat was the combat of two huge stags; for on both sides of the battle were heard the strong strokes of their white shields <sup>3</sup> and the ring of their swords, and they kept repelling one another in the battle through the live-long day. As to the two armies, they kept fighting vigorously; and so closely was that fighting-group woven together that a chariot wheel would reach from one angle of it to the other—such was the closeness of their attack; nor was it closer the weaving of a shirt when drawn together than the<sup>4</sup> slender sharp spears passing through the bodies of the warriors between the two armies. Then Tinne mac Conrach, son of the king of Connacht, came towards the two sons of the king of Connacht who were with Conghal, viz., Oilill Teora Gaoth and Oilill Teora Crioch; and they wounded one another severely, and forthwith the two sons pressed on Tinne mac Conrach. Derg mac Deaghaidh saw that. He came back to help Tinne, and he wounded the two Oilills so that he drove them out of the fight; and Tinne bore . . . . . When Fergus saw that, he came fiercely against Derg mac Deaghaidh, and they fought there together; and that fight and combat is to be considered as a measure of war. The strength and fury of Fergus rose against Derg mac Deaghaidh towards the end of the battle . . .; and meanwhile Anadhal and Niall Niamhglonnach kept up their fighting fiercely so that the defence generally in the battle was broken down;

<sup>1</sup> Lit., There was of space separating them only their shields defending them. *Vide* O'R., s. v. *eaobarrgam, eaobarrgam*. <sup>2</sup> Or, if we read *tuarrgam*,

'clashing.' <sup>3</sup> Dr. Alex. Bugge refers to the use of red shields by the Norse. Magnus was called in Irish *Rí na n-íreath dearg*. Giraldus Cambrensis mentions that the Norsemen, when they made their last attack upon Dublin, carried red, round, iron-bound shields (*clipeis quoque rotundis et rubris circulariter ferro munitis*); *vide* Bugge, "Contrib. to Hist. of the Norsemen in Ireland," ii., p. 9 (Christiania, 1900). <sup>4</sup> *Leg.* for *no* in text *na na* or *na*.





and Niall Niamhglonnach fell at the hands of Anadhal towards the end of the contest; and the latter gave his shout of victory and boasting thereafter; and the army was then quickly routed by Conghal. Though the warriors of Ireland had come thither in great numbers, few of them escaped from Conghal and his people; and though it were Conghal himself his losses were many even though they do not tot up excessively.

So that it is in the Battle of Aonach Tuaighe fell Niall Niamhglonnach; and so far for the devastating of Dun da Beann and the tragical death of Craobh, daughter of Durthacht, in the exploits of Conghal.<sup>1</sup>

## XXVII.

As to Conghal, he was recuperating his followers during the month in Inbher Tuaighe; and Fachtna Finn File said to Conghal and his followers: "Since you have driven off your enemies of the Clann Rury, let your ships and boats be gathered together and all brought hither to you energetically; for your power and fame shall be all the greater by its being heard that you have gone over sea and ocean." "That advice shall be carried out by us," said Conghal; and he composed the poem:—

Let us go for our barks,  
Bring energetically to us  
Our ships and our vessels,  
And our broad-girthed "currachs."  
Cairbre on my right, ox of battle!  
Crimhtann on my left, equally,  
Fergus before me in the fight:  
The two Oilills, most warlike!  
Should our ships come hither  
To us to Inbher Tuaighe,  
Greater would be our strength and fame  
By going for them—and go.

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<sup>1</sup> Here the original Conghal story ends. Par. xxvii. is in the nature of a bind between the later episodes in Part II. and the older ones in Part I. For analysis of story, *vide* Introduction.

[Օօ]ւսար(1°) սաւիտի(2°) լրոն ձր cenn ա long 7 ա խստ-  
 օսար 7 տսւստօ ճսւստ ցօ տսւստստ սիւ իսօ 7 լո ճսւստսար  
 ճս տսւստստստօ ա long երօր լստստ(3°) 7 լստստստստ.  
 Իր ձոն լրոն եսար [տ]ստտոն լստստ եիւ լրոն Կաւիշքիւմ լո  
 Ըոնճալ.

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(1°) տօւսար, 'it was gone,' *perf. passive*; distinguish from տօւսար, 'it was told.'

(2°) սաւիտի: dat. plur. of cpd., prep. + pron.; acc. = սաւիտ.



Their ships and their swift barks were sent for and brought hither to them energetically, and they began to fit out both their rowing and their strong-decked vessels. Here belongs a portion of another story in the Exploits of Conghal.

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N.B.—The 2nd pl. pron. is *uΔib*, ‘from you.’ It would be interesting to know if, and how far, the distinction is kept in the modern dialects. (3<sup>o</sup>) *μΔmΔc* = ‘with oars’: cf. Stokes, “Togail Troi”; *μΔσoμΔmΔ*, ‘strong oar.’

## AN OARA CUITO.

Σγευλ.

## XXVIII.

[illegible]

(1°) ποσδαβδρ = πο-σ-ξδαβδρ; σ, infixed pron., rel. pres. 3rd sg. with force of perfect in combination with πο. (2°) ποδα: in Mod. Ulster dialect δα.

<sup>1</sup> *Vide* Introduction for discussion as to relation of this report to Part I

<sup>2</sup> ὑπέρβα η-αίμψη: 'a fading away, a dissolution of time.' Cf. Atkinson, "Homilies from L. Br.," *s. v.* erchra; Hogan, "Cath R. na Righ," *s. v.* erchra

## PART II.

### A STORY.<sup>1</sup>

#### XXVIII.

A king ruled the kingdom of Uardha whose name was Nabgodon mac Ioruaith; and he was in this wise—he had a good and fitting wife, Bebid, daughter of Dornglan; and in course of years a wasting of time<sup>2</sup> came upon her, and she died. Nabgodon fell very sick through grief for his wife, and he lay down on no bed save a sick one, and he indulged neither in adjudicating, questioning, nor business,<sup>3</sup> in drinking nor pleasuring nor mirth, and thus he was to the end of a year; and his kingdom was greatly laid waste around him by his neighbours throughout that year. The people of Uardha then assembled together and came to the king. “Well, O Nabgodon,” said they, “what great illness is this that has seized you, when they<sup>4</sup> are laying waste all your kingdom and principality around you, and when foreigners are oppressing you, and tell us what illness you have till we heal and restore you.” “I do not care to tell it,” said he. “If it is grief for your wife is the matter with you, it is not fitting for you to let grief for a wife trouble you, for we shall search all lands and all nations, and were there, whether in the possession of any man or single,<sup>5</sup> a suitable mate to be found for you, we would bring her to you willy-nilly.” “There is indeed,” said Nabgodon. “In what land is she, O Airdrigh?” said they. “In an island in the west of Europe,” said he, “and its name is Inis Fuinidh, and there are small, handsome, active men and

in Neuters, &c. Perhaps here we might simply translate, ‘wasting, consumption.’  
ὑπέρτα, ἐπέρτα is neuter in O. Ir.: hence eclipsis here after nominative. <sup>3</sup> For  
phrase, cf. ‘Pass. and Homilies’ (Atk.), s. v. camgen. <sup>4</sup> inneoch, *that*  
*which*, O’Don., Suppl. to O’Reilly. <sup>5</sup> ἄν-αντομήα, lit., ‘marriageable.’

innte 7 mna lućaipe lánvealhbó, 7 sa bfaḡar iyn soḡan ben vionḡmala saḡra so ḡeubair innte í.” “Cuirćear,” ar mairte na h-Uairbó, “feair 7 teacća o’airiarió éireann so toḡa (1°) mna óuit innte.” Ir anḡiyn no oirḡaiḡruim tpiocća trénpair o’á trénnuuntiri o’airiarió mna uabó co h-éruinn, 7 no rcibeoh baipic bpionnfaipirḡ aca ar a h-aicće 7 no tóḡbaó a reol aluinn alaóbbreac uairve 7 táḡḡaóair piompa ar an aiccén n-anḡorarió ó ḡac’vruim tuinne vair oile co mánḡaóair co h-éruinn; 7 avconncavair uacćibh iuy na m-baipc mra maireri Raćruinn a n-ḡalḡuava [7 av]conncavair an caccair mioḡó mionóir uiríro oirḡóó uairćibh 7 na tice pionna r[air-pionḡ]aoh (2°) 7 na ḡuanaána ḡloimóe 7 na pelovoe mioḡóó mofairpionḡa. “Ir mioḡóó an caccair uo,” ar muuntiri Nabhḡavoin, “7 cá reri óuinn ionav a ccuirpema[oir] rcić vóno ar tteacć a n-oirpair (3°) éireann mair innte,” 7 tuḡaóair ppiarpuir (4°) ar a luḡ [v’ionn]roiḡi na caccach.

## XXIX.

Avconncavair mearpa ba h-óige 7 ba h-aicće vo’n Avaim-ćloinn co ḡḡairi mair, co ccairi puit, co m-binne n-ḡoća (5°) co ruarica n-uirabḡa, 7 vo iuió cona bantriacć iyn n-foćla reinnó eile 7 vo ḡabavair aḡ vénaim a noiruine 7 a noḡḡaim 7 vo ḡab riri aḡ tccurc an bantriacća. Vo bávair muuntiri Nabhḡavoin aḡ feachaint vealbá 7 muill na h-inḡine, 7 vo iaićiroso muinn a mair 7 a mabairc ma veib. “Ir mair cćaila vóuinn ar ttoir 7 ar tpuir,” ar muuntiri Nabhḡavoin “uair ḡi é in bioć uile vo iairpamaoir ni fuisḡm mnao ba coimmaic mairvó an, 7 bépmaoivoe ḡo Nabhḡavoin í”; 7 sa fiparfaḡevair vo’n luć ba coimnera vóib: “cia h-é an

(1°) toḡa: the word is used in the same general way in Mod. Irish. (2°) *Leg.* fairpionḡa. (3°) oirpair = ‘district’; oirćear = ‘east.’ (4°) ppiarpuir (?): ppar = ‘quick.’ (5°) co m-binne n-ḡoća. *Vide* Add. Notes.

<sup>1</sup> Lit. ‘brave man.’ On the trénpair, *vide* Joyce, “Social History,” vol. i., 63, 95, 99; vol. ii., 49f. <sup>2</sup> rcibeoh; P. O’C. gives rcibeoh, ‘equipping a ship.’ <sup>3</sup> Tentative translation of tuḡaóair ppiarpuir. <sup>4</sup> We

bright (?), shapely women in it, and if there is found in the world a fitting wife for me, it is in it you shall find her." "Let," said the chiefs of Uardha, "an embassy and messengers be sent to seek in Ireland a wife for you." Then he ordered thirty of the bravest<sup>1</sup> of his brave to go and seek a wife for him in Ireland; and their broad-beamed vessel was got ready<sup>2</sup> then, and its beautiful speckled sail was hoisted, and they journeyed over the restless ocean from one wave's ridge to another, till they reached Ireland; and they saw off from them Inis na m-Barc, which is called Rathlin in Dalriada, and they saw the 'cathir,' royal, large, lofty, remarkable, and the white, great houses and the glass sun-bowers, and the regal capacious palaces. "Royal is yonder 'cathir,'" said the followers of Nabgodon, "and what better place could we have for resting ourselves on reaching the land of Ireland than this?" And they drew<sup>3</sup> their ships quickly up towards the 'cathir.'

## XXIX.

They beheld before them the most youthful and fairest of the children of Adam, bright-eyed, with curling hair, melodious voice, and pleasant speech, sitting with her female retinue in the noble seat. They were working at their embroidery and handwork, and she was instructing the women. The followers of Nabgodon were noting the form and apparel of the girl, and they shot a glance of eye and sight at her figure. "Our expedition and journey have turned out well,"<sup>4</sup> said the followers of Nabgodon, "for were we to seek the whole world, we could not have found as excellent a woman<sup>5</sup> as that<sup>6</sup> yonder, and we shall bring her to Nabgodon"; and they asked those nearest them, "Who is yonder royal, beauteous

might remark here the story-teller's device of varying the martial exploits of his hero by bringing him into this new current of events. The search for a wife is frequently the desired opportunity for a display of prowess on the part of a hero or his followers.

<sup>5</sup> *mnasoi*, older acc. of *bean*; Mod. Ir. *bean*, acc.

<sup>6</sup> *tuarpu* (O. Ir. *tuad*), fem., 'to her'; *tu*, 'to him.'

τ-όγλαδ μοζόα μοάλλουνν úο αῖ τίζεῖννα वो'η τίζῖῖ?" αῖ ῖάο. "ῖῖ Ὀονν mac lomchaóa mic Mhoóna mic Cair-  
élothaiḡ vo éloinn Ceimmaóa Milbeoíl mic an Ὀaḡóa vo  
bunaóppeme Túaíte ve Ὀanann ῖῖ na h-innῖῖ-ῖe ῖúo." "Cia an inḡen oῖpeḡóa úο αῖ bāincenn वो'η bānῖῖaóó?" αῖ ῖῖ.  
"ῖῖ ῖῖῖῖ," αῖ na ῖῖeḡaῖῖaíoe, "ῖῖ a n-oilen maῖa vo h-oileao ῖῖb ó naó ccuaíla ῖῖb an inḡen úο .i. Ὀaῖῖ  
Ὀaoῖbḡeal inḡen ῖῖ[ḡ] Ὀuinῖῖ."

ῖῖ anῖῖῖῖ tuccaó a lóῖúaoóain bῖó 7 leanna éuca, 7 ó  
éaῖῖῖῖ óóῖb vo ῖῖaῖῖaḡ ῖῖ Ὀonῖῖ oῖb: "canaῖ a ῖῖánḡa-  
oaῖ na h-óicc no cia aḡa mbῖo?" αῖ ῖe. "Ὀo ῖuῖῖῖῖῖ  
ῖabḡaóoin mic loῖuaíó ῖῖῖῖῖῖ," αῖ ῖῖaó, "7 ῖ'ῖaῖῖῖaíó mῖa  
anῖῖῖ ῖánḡamaῖ uaoa." "Cia an ben?" αῖ ῖῖ Ὀonῖῖ.  
"Ὀῖ' (1°) inḡenῖῖa," αῖ ῖῖaó, ".i. Ὀaῖῖ Ὀaoῖbḡeal anῖ ῖúo." "Ὀo ḡeubéaῖῖῖ ῖῖeaaῖa uaoῖῖ ḡen coῖmaῖῖle uime ῖῖῖ," αῖ  
ῖῖ Ὀonῖῖ, "ḡion ḡo mbeῖé m'inḡenῖῖa aḡ ῖeῖ oile nῖ ῖuῖb-  
ῖoinῖῖῖ ῖóῖῖan í uaoῖ ῖoḡaóa uaoῖ ῖoḡῖῖῖ a cleaῖῖῖῖῖῖa." "Cia an ῖeῖ aḡ a bῖaῖῖ 'h inḡen?" αῖ íaoῖῖan. "Aῖa ῖῖ aῖ  
ῖeῖῖb Conḡaíl Cláῖῖῖḡῖῖ mic Ruóῖaíoe .i. mic ῖῖ[ḡ]  
Éῖeno"; 7 voó'ῖῖῖῖ ῖóῖῖan ῖῖῖ, oῖῖ an ῖῖaó vo coῖῖῖῖῖaó  
an ῖῖeao mῖóῖ a n-eamῖῖan ῖῖaó 7 vo cuao ῖa'ῖ ῖῖḡe ḡo  
ῖeaaῖῖaḡ ῖῖ naῖῖceao an inḡen ῖῖῖ [vo] Conḡal 7 nῖ ῖῖaῖῖ  
ῖeῖ ῖeῖ le. "Ὀioῖῖaó ῖῖoῖῖa, a ῖῖ Ὀuinῖῖ," αῖ íaoῖῖan,  
"euῖa ῖoómaῖῖ [vo éa]bāῖῖc uoinne uaoῖ ῖuocῖaó ῖabḡa-  
oon voó' ionῖῖoῖḡῖóῖῖ 7 luóó na h-uaoῖa ῖeῖ 7 maῖῖb-  
[ῖaíῖeῖ] vo éaóaiῖ uile 7 mῖῖῖῖeῖ Éῖe uile ῖῖῖῖῖῖ 7  
mῖῖῖῖῖeῖ éu ῖeῖ 7 bῖῖῖaῖ 'h inḡen [aῖ aῖῖ no] aῖ éiccῖῖῖῖ."  
"ῖῖ bῖῖaóaiῖ óamῖῖa," αῖ ῖῖ Ὀonῖῖ, "mun'bῖó ῖealí aῖ  
eineao óamῖῖa é [nῖ ῖa]chaó ῖeao inῖῖῖῖῖ ῖeél uaoῖῖῖ ḡan  
maῖῖbaó oῖb a ccionῖaῖb baῖ ccóῖῖῖaíóῖῖ." Ὀo leḡeoai an  
oῖóce ῖῖῖ, 7 vo ῖῖeaoῖῖaó 7 vo ῖῖoóoῖleao íao.

(1°) Ὀῖ', 'h, forms of vo before a vowel.

<sup>1</sup> If we take ῖῖeḡaῖῖaíoe as a noun.

<sup>2</sup> Here again we have an evident linking by an after-thought of the present story with that in the First Part.

<sup>3</sup> The ῖoómaῖῖ forms a class apart in the list of varieties of Irish tales: cf. the well-known ῖoómaῖῖ beῖῖoíla.

<sup>4</sup> It is

youth who 'is lord of this house?" "King Donn, son of Iomchadh, son of Miodhna, son of Caischlothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann, is the king of this island." "Who is the noble girl yonder that is the head of the female company?" said they. "It is clear," said the respondents,<sup>1</sup> "that you were reared in an island of the sea, since you have not heard of yonder girl, Taisi Taoibhgheal, daughter of King Donn."

They then received a full measure of food and ale; and when they had finished, King Donn inquired of them: "Whence the warriors came and to whom they belonged?" said he. "We belong to the people of Nabgodon mac Ioruaidh," said they, "and we come from them in search of a wife." "Who is the woman?" said King Donn. "Your daughter," said they, "Taisi Taoibhgheal yonder." "You shall get an answer from me without deliberating on it," said King Donn, "for though my daughter belongs to another man, I would not give her to him, for I am far from completing her marriage." "To whom does your daughter belong?" said they. "She belongs to Conghal Cláiringhneach mac Rudhraighe, son of a king of Ireland"; and that was true, for when the great feast was being held in Eamain Macha, and the question of the kingship was carried to Tara, the girl was betrothed to Conghal,<sup>2</sup> but he knew her not. "You can, King Donn," said they, "refuse us her wooing,<sup>3</sup> for Nabgodon will come to you and the people of Uardha with him, and your whole 'cathir' shall be destroyed, and all Ireland devastated on that account; and you yourself shall be slain and your daughter taken willy nilly." "I swear," said King Donn, "were it not a breach of hospitality,<sup>4</sup> that a man would not set out to tell the tale nor would escape being put to death for what you have said." They passed that night, and were entertained and feasted.

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unnecessary to emphasize the importance attached to the rights of hospitality. Cf. the similar situation in the *Ṭáin*. Vide "Br. Laws," Glossary, s. v. *einead*.



## XXX.

Քօ քրիստոսի ԸՈՆՃԱԼ ԸԼԱՐԻՆՃՈՄՑ, [7 ԵՃ]ՆՃԱԾԱՐԻ  
 Ս՝ՈՆՆՈՐԻՍԵՐԻՍ ԵՄ ԼՈՆՃԵ 7 ՍՈՇԱԾԱՐԻ ՍՈՄՔԱ ԸՐԻՆ ՄԱՐԻ ԸՐԻՍՈՐԻ-  
 ԼԵՇԱՆ ԸՇԵՐՈՆԱ ; [7 Ե]ՆՃԱԾԱՐԻ Ս՝ՈՆՆՈՐԻՍԵՐԻՍ ՆԱ Խ-ԱԾՐՈՎ  
 ԸՈ Խ-ԱՐԻՄ ԵՄ ՍԻՆԵ ՈՆՃԱԾՈՆ. ՍՈ ՔԻՐԻՔԱՅՆ ՈՆՃԱԾՈՆ  
 [ԵՃԵԱ]ԼԱ ՍԻՆ : ԱՆ ԽՐԱՐԱԾԱՐԻ ԵՄ ՍՈՆՃԱԾԱԼԱ ՍՈՐԱՆ ? “ ԽՐԱՐԱ-  
 ՄԱՐԻ, ՍՈՄԱՐԻՍ,” ԸՐ ԻՍՐԱՆ, “ ԽԵԱՆ ՍՈ ՍՈՆՃԱԾԱԼԱ ՃՈ ՍԵՐԻՆ  
 ՍԱԻՏ, 7 ՆԻ ՔԱԿԱՄԱՐԻ ՍԻԼԵ ՍԵՐԸ(1°) ԵՄ ՍԵԱԼԽԱ ԸՐ ՈՆՃԱՐԻ ՆՈ ԸՐ  
 ՔԵՐԻ ՍՈ ՈՆՃԱԼԻ ՆՈ Ս՝ՔԵՐԱԼԻՆ ԱՆ ՍՈՄԱՆ ՍՈՄՔԵ ՍԻՆ 7 ՍՈՆՃԱՐ  
 Ն-ՍՈՄԵՐԵՇԱ(2°) ՍԱԻՏ ՔԵՆ ԽԱՐ ԸՐ ՆՈ ՈՆՃԱՐԻ ՍՈ ԽԻ ՃԱԾ ՍՈՄՔԵ  
 [ԻՐԻ] ՍՈՇԵՐԱՆ ԵՄ ՔԱՃԱԼԱ.” Քօ ԼՈՆՆԱՐԿԱՐԻ ՃԻՐՈՆ ՆԱ Խ-ՆՃԻՆԵ  
 ԱՆ ՔԻ[Ճ] ՍՈՇԱԼԱ ԱՆ ԿԱՐԱՐԵՇԱԼ ՔԻՆ ԿՃԱԾԱՐԻ ՆԱ ՔԵՇԵՇԱ  
 ՍԱՐԵ, 7 ՍՈ ԵՐԻՆՃ ԸՈ ՔՈՆՃԱՐԻ ՆԱ ՔԱՐԵ 7 ՍՈ [Ք]ԻՐԻՔԱՅՆ :  
 “ ԸԱ ՃԵՐԻ ՆԱ Խ-ՆՃԻՆԵ ՔԻՆ ?” ԸՐ ՔԵ, “ 7 ԸՐԵՍ ՔԱՇԵՐԱ ՍԻՐԻ  
 ՃԱՆ ԵՄ ՔԱՇԱՐԻՏ ԸՐ ԸՐ ՆՈ ԸՐ ԵՐԸԻՆ ԼԻՆ ?” “ ՔԻ ՍՈՆՆ ՄԱԸ  
 [ԼՈ]ՄԽԱՇԱ ՄԻՇ ՄԻՍՈՆԱ ՄԻՇ ԸԱՐԵԼՈՇԽԱՅՆ ՍՈ ԸԼՈՆՆ  
 ԸԵՐԱՄԱՇԱ ՄԻԼԽԵՐԻՆ ՄԻՇ ԱՆ ՍՃԱՇԱ ՍՈ ԽԱՇՐՔԵՐԻՆԵ  
 ԿԱՐԵ ՍԱ ՍՃԱՆՆ Ս՝Ա Խ-ՃԵՐԻ,” ԸՐ ՔԻՐՈ, “ 7 ՆԻ  
 ՍԵՇԱԿԱՐԻՆԵ ԼՈՆ ԸԱՇԱ [ԸԱՇ] ՍՈ ԸԱՇԱՐԻՏ ՍՈ 7 ՄԱՆԱ  
 ՄԵՐԵՐԻՐ ԸՐ ԵՄ ԵՆԵՇ ՔԵՆ ԸՐ ԽԱՐ ՍՈ ՄԵՐԱՇ ՔՈՐԱՆՆ ԵՄ  
 ԸՇՈՆՆԱԼԻՆ ԵՄ ՆՃԻՆԵ ՍՈ ԻՐԱՐԱՇՈ. ԱՐԵՍ ԱՍՈՇԱՐԻՏ ՃՈՆ ՃՈ  
 ՄԵՐԵՇ ԵՄ ՆՃԵՆ ՃՃ ՔԵՐԻ ՍԻԼԵ ՆԱՇ ԿՐԻՍԽԱՇ ՍԱԻՐԻ Ի.” “ Ը՝ԱԻՏ  
 ԵՄ ԽՐԱԼ ՆՈ ՔԵՐԻ ՔԻՆ ?” [ԸՐ] ՈՆՃԱԾՈՆ. “ ԼՈՐ ՃԵՇ ԵՄ Ն-ՈՐԵՐԻ  
 ԵՐԵԱՆՆ,” ԸՐ ՔԻՐՈ. “ ԼՐ ՄՈՆԵ ՃԵՇ ՔԻ ՍՈՆՆ,” ԸՐ ՔԻՐՈ, “ 7  
 ԸԱՇԱՐԻ ԸՐՈ ՄՈՐԻ ՃԻՐԵՇԱ ՃԻՐԵ ՄՈՆԵ 7 ՔՈՇԱՐԵ ԸՈԼՃՃԵՐԱ  
 ԸՇՐՔԱՇՃԱ(3°) ՔՈՐ.” “ ԿԱՐԻՔԱՇԵՐԻ(4°) ՔԱՐԻՐԱՆՆ ՔԻՆ,” ԸՐ  
 ՈՆՃԱԾՈՆ, “ ԸՐԻ ԽԵՐԱՐԱ ԿՈՆՈԼ ՆԱ Խ-ԱԾՐՈՎ Ս՝Ա ՍՈՆՆ-  
 ՐՈՇԻՐՈ 7 ՄԱՐԻՔԱՇԵՐԻ ԵՄ ԸԱՇԱՐԻ ՆՈ(5°) ԵՄ ԸԵԱՆՆ 7 ԿԱՐԻՐՈ  
 [ՔԵՐ]Ն ՄՈՆԵ 7 ԽԱՇՈ ԵՄ ՆՃԵՆ ՃՃԱՐԻՔԱ ՔԱ ՍԵՐՈ 7 ԽԱՇՈ  
 ՔԵՐԱՆՆ ԸԼԱՐՈՆՆ ՍԱՆ ՆՈ Կ-ՍԻԼԵԱՆ ՔԻՆ ԻՐԱՆՆ.” ԼՐ ԱՆՆ[ՐԻՆ]  
 ՍՈ ԸՈՆՆՈՐԱՇ ՔԼԵԱՇ ՃՃ ՈՆՃԱԾՈՆ 7 ԿԱՇԱՇ ՄԱՐԵ ՆԱ  
 Խ-ԱԾՐՈՎ ՍԻԼԵ Ս՝Ա ՍՈՆՆՐՈՇԻՐՈ 7 ՍՈՇԱՐ ՃՃ ԿՈ[ՇԱ]ՇՈՆ ՆԱ

(1°) ՍԵՐԸ, ‘good,’ used as a superlative of մալ. (2°) Ն-ՍՈՄԵՐԵՇԱ = particle  
 Ն + մեբերժ, past part. of մեբրմ, ‘play upon, work upon, wreak.’ *Vide infra*,



## XXX.

Early on the morrow they rose and came to their ship, and proceeded over the same broad-circling sea; and they came to Uardha to where Nabgodon was. Nabgodon asked what news they had; whether they had found a mate for him. "We found, indeed," said they, "a fitting wife to a certainty for you; and we never saw before the like of her figure on a woman or man of the women or men of Ireland; and you yourself would have put to death the wife you had before her on finding her." The king was filled<sup>1</sup> with love for the girl when he heard the account the messengers gave of her; and he started up energetically, and asked: "Who is the father of that girl?" said he, "and why did you not bring her willing or unwilling?" "King Donn, son of Iomchadh, son of Miodna, son of Caisclothach of the Clann of Cermad Milbheol, son of the Daghdha of the prime-stock of the Tuatha da Danann is her father," said they, "and we went not sufficiently strong to attack him, and had we not been receiving hospitality from him, he would have put us to death for having asked for his daughter. What he said was that though his daughter were not another's, he would not give her to you." "Where is that man?" said Nabgodon. "In an island in Ireland," said they; "there is King Donn," said they, "and he has a lofty and noble 'cathir' in it, and sword-sharp keen multitudes as well." "That shall be avenged on him," said Nabgodon, "for I shall bring the muster of Uardha against him, and his 'cathir' shall be destroyed about him, and he himself shall fall in it, and his daughter shall be mine in the end, and that island shall be sword-land<sup>2</sup> of mine afterwards." Then Nabgodon held a feast, and the chiefs of Uardha all came to it, and the feast

imeorao, condit. of imbrim. (3°) céoraoacs, (a) 'sensible'; (b) 'sensual.' Cf. céorao, (a) 'opinion,' (b) 'sense, passion.' O'Dav., "Gloss." céorao n. comairle. (4°) P. O'C. gives cappaigeam, 'revenge.' (5°) Leg. im.

<sup>1</sup> Lit., 'love filled.'

<sup>2</sup> N.B. the expression 'sword-land.' repaun claoimh.



was being partaken of till finished ; and when they finished partaking of the feast, Nabgodon said to them : "Get ready your ships and boats till we go and attack that 'cathir,' and take the girl out of it forthwith." "We shall do that," said they ; and their ships and boats were fitted out so that they were ready for the start. So far as regards Nabgodon, son of Ioruadh.

As to King Donn, indeed, the numerous bands of Ioruadh approached him.

## XXXI.

As to Conghal we shall speak now.<sup>1</sup> He was in Aonach Tuaidhe fitting out his ships and swift barks ; and Fachtna Finn File said : "Let us leave Ireland now, for should the Clann Rury come against us, we should be hard pressed by them." "Do not say that, O Fachtna," said Conghal, "for the prime enemy we feared most, Niall Niamhglonnach mac Rudhraighe, has fallen at our hands ; and as to the best man now of them, Fergus mac Lede, I shall ward him off from you in battle, in stress of combat."<sup>2</sup> "Howe'er it be," said Fachtna, "it is time for you to leave Ireland," and he recited the poem—

Time for us to go over the limpid sea ;  
 Having harried Ireland ;  
 There would come hither to you  
 The chiefs of the Clann Rury !  
 Say not that, O man !  
 Oh ! Fachtna Finn File !  
 I shall ward off from you in the hot fight  
 Fergus mac Lede, the great hero ;  
 Having harried the Dun of Niall,  
 Having sent their wealth afar ;  
 That we may reach the Dun of the son of Lir,  
 Time is it to put to sea.

'I come': cf. Wind. "Wörterbuch." s. v. ticcim. (4<sup>o</sup>) "Δ" not in MS. It is required, however, to make up seventh syllable. (5<sup>o</sup>) *Leg.* ουναιδῖο or ουναι.

<sup>1</sup> The link between the Conghal episodes and the story of Nabgodon and King Donn is introduced here. <sup>2</sup> Lit., 'in strength of combat in the battle.'

Tuccaò cuigepum maíte a múintipe 7 vo punne(1°) cómairle riu ; 7 areò aoubriadau uile ġur mitchò leó uile Epe v'fáġbáil. “Fáġmadoune í,” ari Conġal, “7 tiaġam co teac Rí Duinn co nvepinuinnri feir le h-inġin Rí[ġ] Duinn.”

## XXXII.

Ɔala Rí[ġ] Duinn, umorpio, mánic maibte fípe(2°) moim nabġavon cúġe, 7 aoubriadau a múintep le Rí[ġ] Duinn nari còiri vò beit ari cionn luéta na h-uaíva ina inir fén ó nac voveonn(3°) vmaoíteacé no cumáéta inléti é. “Ir feiri vamára mapeaò,” ari pé, “vól ari cenó Conġal ġurab é feir còipeónar a bean riu ó nac ġpailmri lion caéta v'a corraim áct muna vovne vobari-CEO vmaoíteacéta rinn no muna fóimú Conġal opuinn.”(4°) Tánicpioim íapim ar an oilen amac ari ceann Conġal; 7 vo éapnic vo Conġal a longa vo leaíuġaò 7 a íoipine v'opvuġaò 7 a cáblac vo óóiuġhaò avéonncaavaí aoncuíac ari fuo maia 7 aiccén v'a [n-]ionnpoicció 7 aon óġlac alaimn opavóa ann, 7 vobávaí aġa feucáint pe h-actharó. “Vobepimri aítne ari an óġlac atá ipm cúpac,” ari Conġal, “uáiri ar é Rí Duinn mac lomchaóa é aġ teacé ari mo éenopa ma'í ullam . . . baunnri a inġine.” Tuġ Rí Duinn aġharó a cúpací ari luinġ Conġal 7 vo beannaíġ vó.(5°) “Ca ílíġiú a mb[eiri] an coblac ía, a Conġal?” ari Rí Duinn. “ġuv' éíġri,” ari Conġal. “Ar feirvle linn ġari teacéta ann rin,” [ari pé], “uáiri atá vail coblaíġ ar mó ina ííġri v'ári n-ionnpoicció.” “Cia an coblac rin?” ari Conġal. “Nabġavon mac loíuavó támic v'íapíavó vo mna-ía opamía,” ari Rí Duinn, “7 ni

(1°) vo punne: Atkinson (“Tri Bior-Ghaoithe”) points out that this form is more correct than vo puġne. That is so from a phonetic point of view, the ‘i’ being short. Etymologically, however, the ‘ġ’ would stand for the ‘ġ’ of the root “ġen.” (2°) fípe: adj., g. s. of fípe, ‘truth.’ Cf. :—

“Re níġ Sacran ír vearb a éomġur  
ír pe ííóġaíb fípe na fóola.”

The chiefs of his people came to him, and he took counsel with them, and they all said that it was time to leave Ireland. "We shall leave it," said Conghal, "and let us go to the house of king Donn, so that I may visit the daughter of king Donn."

## XXXII.

As to king Donn, indeed, trusty bands moved before Nabgodon against him; and his people said to king Donn that he ought not to stand against the people of Uardha in his own island, since neither druidical spells nor secret powers defended it. "I prefer, indeed," said he, "to seek out Conghal, as it is he himself who shall defend his spouse against them, since I am not strong enough to defend her, save indeed a druidical vapour-mist defends us, or Conghal comes to our aid." He came thereafter out of the island to seek Conghal; and as Conghal was mending his ships, and ordering his crews, and getting ready his fleet, they beheld a single 'currach' coming towards them on the sea and ocean, and a single beautiful young man in it, and they kept looking at him for a while. "I recognise the young man in the 'currach,'" said Conghal, "for it is king Donn mac Iomchadha coming for me to know if his daughter's marriage is at hand . . . ." King Donn turned his 'currach' towards Conghal's ship and greeted him. "Where goes this fleet, O Conghal?" said king Donn. "To your house," said Conghal. "We like much your coming there," said he, "for there is a greater fleet<sup>1</sup> than yours coming against us." "What fleet?" said Conghal. "Nabgodon's, who came to seek your betrothed from me," said king Donn, "and I did not give her to him, and he and

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(Θάντα pl. Céitinn; Mac Erlean, ll. 221-2.) (3°) ὄρεονν: enclitic pres. after nach of ὀροναιμ, 'I defend.' *Infra* we have ὀrone, the subj. pres. 3rd sg. after muna. (4°) Cf. Mod. Ir., *Ṣo b'fóirib' Dia oirinn*, 'God help us!' (5°) *Ṭo beannaig ré do*: 'he greeted him.' *Ṭo beannaig ré é*: 'he blessed him.'

<sup>1</sup> Lit., an assembly of a fleet.

էսցարձ ո՞՞ ի 7 ճԵՂ յԵՂՈՒՆ 7 ԼԻՈՆ [ԸՈՅՆԼԱՅ] (1°) ճԵ ՏԵՃԵՏ Տ՛Ճ  
 ԵՐԵՏ ՃՐ ԵՐՐԸՄ ՍՃՈՄՐԻ 7 ՏՃՐԻՃ ՔԵՆ Տ՛Ճ ԸՈՐՈՃՈՒ ՔՐՈՒ.” “ԸՐԵՇՐ  
 յՈՒՄՈՒՄ,” ՃՐ ԸՈՆՃԱԼ, “7 ՔՐՈՒՅԻՆԵՐԻ (2°) ԼԵՏ ՈՃ ՄՃԻՏԵ-ՐԻ ՃԵՃ  
 Մ ՔՈՇՃՐԻՐԻ, 7 ՃԵՃՐԻ յԵ ՏՃՐԻ ԸՃՈՒՆՅՆԻ ԾՈ ՈՒՄՅԵՍԵՆՃՏՐՃ  
 ՈՃԵՃՃՏՈՒ ՍՃՐԻ ՏՃ ՏԵՂ ՐԵ Տ՛Ճ ՏՈՇՄՃՐԻՃ ՏՈՒՐԵ ՐԵ ԼԻՈՄ”  
 7 յՈՅԵՐԵ Մ ԼՃՈՒ :

Ճ ՐԻ ՕՍՈՒՄ ԵՐԵՇ ՏՈ՛Ն ՏՈՒՆ,  
 ԸՈՐԻՅՇ ՃՐ ԸՈՐԻՆԵՐՈՒ ՛Ր ՃՐ ԸՈՒՄՈՒ ;  
 ՔՐՈՒՅԻՆԵՐԻ ԼԵՏ ՄՃԼԵ  
 ՄՃԻՏԵ ԸՈՒՄՈՒ ՐՈՒՐՃԻՏԵ ;  
 ՃԵՃՐԻ յԵ ՏՃՐԻ ԸՃԻՏԵ (3°)  
 ՐԻՐԻ ՄՅՈՒ ՈՒՄՄՃԼԼԱՅ (4°)  
 ՈՃԵՃՃՏՈՒ ՃՐ ՏԵՃԵՏ Ճ ՏՈՒՃՈՒ,  
 ՏՈՅՅԵՍԵՆՃՏՐՃ ԵՐՐՃ ՃՐ ՈՒՄՐԻ  
 ՈՃԵՃՃՏՈՒ ՏՃ ՏԵՂ ՐԵ Ճ ՏԵՒՃՈՒ,  
 ՐԻ ՈՃ Խ-ՄՃՐՃ ԾՈ ԼԻՈՒ ՐԼՃԱՅ  
 ՐԻ ՏԵՐՆ ՏՈՐՃՈՒ (5°) ՕՐ Մ ՏՈՒՄՈՒ,  
 ՃՈՐՐԻ յԵ Ճ ՐԻ ՕՍՈՒՄ.

## XXXIII.

ՐԻ ՃՈՒ ՐՈՒ ՏՈ ՐՅՃՐԻ ՐԻ ՕՍՈՒ յՈՒ 7 ՏՃՈՒՐ յՈՄՐՃ Տ՛Ճ  
 ԸՃՏՐՃԱՅ ՔԵՆ Տ՛Ճ ԵՐԵՐԵՃԼՃՈՒ 7 Տ՛Ճ ԵՐԵՐՃԼԵՃՈՒ ; 7  
 ՏՃ[ՈՒՐ] ԸՈՆՃԱԼ ԸՈ ԼԻՈՒ Ճ ՐՈՇՐՈՒՏԵ ՄՃ ՕՃԱՅ ; 7 ՏՈ  
 յՈՒՏԵՐ ՔԼՈՇՃՃՈՒՄՃ ՔՈՒԼԵՏԵ 7 ՔՈՇՐՃԱՅԵ (6°) ՕՈՒՆ 7  
 ՏՈՇՃՃՈՒ Ճ ՈՒՄՅՅԵ (7°) ԵՐՈՒ 7 ԼԵՄՃ ԸՈՇՃ, 7 ՏՃՅՃՃՏՃՐԻ ՐԻՈՒ  
 ՄԵՐՈՒՅՈՒ ՄՈՒՐ ՍԼԵ ՃՐ Ճ Խ-ՃԻՏԵ. ՄՃՐԻ ՃՐ ՃՈՒՃՈՒ ՏՈՒՆ  
 [ՐԻ] ՕՍՈՒ 7 ԵՐՈՒՅՈՒՆ ՃՅԵ ՃՐ ՈՒՃ ՈՒՅՅՈՒ ՔՃ ԸՈՒՄՐԻ  
 ԸՈՆՃԱԼ յԵ ՏՈՒՃՈՒ ՃՈՒՅՇ. “Ճ ԸՈՆՃԱԼ,” ՃՐ ՐԵ, “ՕՐՈՒՅՇ  
 ՔԵՆ ՔԵՐԵՃ ՏՈ ՏԵՃ ՈՒՇՃ 7 ՐՈՒՅՇ ՏՈ ՄՈՒՄԵՐ.” “ՃԵՃՐԻ,  
 Ճ ՔՃՃՈՒՇ ՕՐՃՈՒ, ԸՈՒՄՐԻ ԵՂՃՐ ՃՈ ԵՐՈՒՅՇԵՂՃՐՃ ՃՈՇՏ,”  
 [ՃՐ ԸՈՆՃԱԼ]. “ՃՐ ի ՐՈ ՃՈ ԵՐՈՒՅԵՂՈՒ ՏՈ ՃՈՒՄՅԵՐԻ[Տ]ՐՃ ՏՈ

(1°) Or [Ճ ՐԼՃԱՅ]. (2°) Lit., ‘let the chiefs be entertained by you.’  
 (3°) ՏՃԻՏԵ, ‘silent’ (?). (4°) ՈՒՄՄՃԼԼԱՅ : յՐ (ՔՐԻ), ‘to, with,’ gov. acc.  
 in O. Ir.; hence the eclipsis of յՈՒՄՄՃԼԼԱՅ by the acc. ՄՅՈՒ (*recte*, ՄՅՈՒ).  
 (5°) ՏՈՐՃՈՒ : 3rd sg. s. fut. of ՏՈՒՄ, ‘I fall.’ (6°) ՔՈՒԼԵՏԵ 7  
 ՔՈՇՐՃԱՅԵ : ՔՈՇՐՃՈՒ, ‘act of bathing (the body)’; ՔՈՒԼՃՈՒ (of the head);  
 ՔՈՇՐՃԱՅԵ, gl. ‘balneum.’ Cf. Hogan, “Cath R. na Righ,” *s.v.* ՔՈՇՐՃՈՒ in  
 Gloss. Index. (7°) ՃՈՒՅՅԵ : cf. *s.v.*, Meyer, “Contributions to Irish Lexic.”

[his people] are coming to take her forcibly from me, and do you come and defend her against them.” “Go before me,” said Conghal, “and entertain the chiefs who are with me, and tell Taisi Taoibhgheal that I shall ward off Nabgodon, for if he comes to woo her, he shall fall by me”; and he recited the poem :—

O king Donn, go to the stronghold,  
Get ready our couches and down-covers ;  
Entertain moreover  
The chiefs of the Clann Rury ;  
Tell Taisi Taidhe,  
The very proud girl,  
That when Nabgodon has come from the north,  
I shall ward him off betimes in battle,  
Nabgodon, if he comes from the north,  
The king of Uardha, with a full hosting !  
It is certain he shall fall on the wave,  
I tell you, O king Donn.

## XXXIII.

Then king Donn left them and came to his own ‘cathir’<sup>1</sup> to feast and entertain them ; and Conghal came with all his forces after him ; and a bath was got ready to bathe their heads and bodies in, and honorific portions of food and ale were given them, and they all came into the great hostel afterwards. For it was this way with king Donn—he had a hostel fitting up for Conghal outside the Dun. “O Conghal,” said he, “order yourself forthwith your drinking-house, and seat your people.” “Say, O Fraoch the druid ! how this hostel shall be to-night” [said Conghal]. “This is the hostel I prophesied

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<sup>1</sup> I have preferred to use the Irish word in cases like the present where such conventional English translations as ‘castle’ for *cathair* convey a quite different meaning from that of the original word. Nothing is more irritating to those who have a first-hand acquaintance with the conditions of life in ancient Ireland than to find the vivid reality of the original smothered in an atmosphere of mediæval terminology or, worse still, in that of modern *dilettante* mysticism or ideology.



ġabáil orit," *ar* *Ḥ*iaó; "7 *ar* cóirí *ó*[uit] *á* *h*-oiríúil *go* maic *do* *ó*énam," *ar* *Ḥ*iaó, "uair *cio*ú *líon*am *tí* *Ḥ*abġoson *ó*'ar *n*-ionnrois[*ó*] *bá*ó *ḡ*ierí *ó*uinne *ma* *ó*ó." *Ir* *ann*ir *ḡ*ámic *Conġal* *ir*in *m*buiġin, 7 *do* *ḡ*uir *ma* *ion*ao *mu*ġóó. "Maic, *á* *Ḥ*earġur," *ar* *Conġal*, "c'ait *ir*ḡirí *á* *m*-bia-*ru* *ann*óó?" "bíao *ir*in *fo*cla *tu*airceir~~ad~~ [*an*] *ḡ*ize," *ar* *Ḥ*eirceur, "uair *ó*á *ḡ*í *Ḥ*abġoson *ir* *ann*ir *b*porit *bá* *ḡ*uairóe *éio*cfar"; 7 *ḡ*ámic *Ḥ*eirceur *do* *é*óce~~báil~~ *á* *ar*ma *or* *á* *éio*nn *ir*in *fo*cla *ḡ*einuó, 7 *ḡ*ámic *Muiréó* *Merġech* *ma*c [*Riġ*] *Alba* *ir*in *fo*cla *ḡ*einuó *oile* *ar* *ion*chaid *Ḥ*eirceur, 7 *ḡ*ámic *Anaó* *Eu*é~~ad~~ *ma*c *Ri*[ġ] *Con*éenn *con*[*á*] *é*ir *é*eo *Con*ceann~~ad~~ *ar* *in* *uo*ir *bá* *ne*ra *do* *Conġal* *ir*in *m*buiġin, 7 *ḡ*ámic *Cuio*mtan *Co*re~~ma~~ *ma*c *Ḥ*eirceur *Ḥ*airġe 7 *Ca*iribie *Conġam*ne~~ra~~ *ma*c *Ca*iribie *Ḥ*uim *ar* *in* *uo*[*ru*] *bá* *ne*ra *ó*óib *ir*in, *Oi*lil *Ḥ*eoria *Ḥ*aoé 7 *Oi*lil *Ḥ*eoria *Cuio*ch *ar* *in* *uo*ir *eile* *ó*i, 7 *Ri* *Donn* *ma*c *íom*chao *ar* *láim* *ueir* *Conġal* 7 *maic* *Ra*é~~uimne~~ *ó* *Ri*[ġ] *Donn* *eo* *h*-ia~~ru~~cúil (1°); 7 *tu*ccao *Ḥ*airí *Ḥ*aoibġeal *con*á *b*an~~ḡiaé~~ó~~ *ar* *láim* *eile* *Conġal* 7 *do* *h*-eġuġ (2°) *na* *mic* *mu*ġ *ir*in *am*ach *ar* *ḡ*lea~~roib~~ *na* *b*uiġne 7 *do* *ḡ*uir *Ḥ*áé~~na~~ *Ḥ*ionn *Ḥ*ile 7 *Ḥ*iaó *uo*maó *á* *ḡ*riaó~~nuire~~ *Conġal*, 7 *ḡé* *do* *bí* *ḡ*aié~~er~~ (3°) 7 *ime*ġla *oiria* *ní* *lu*ġa~~ro~~e *bá*ó~~ar~~ *a*ġ *ól* 7 *a*ġ *aoib*neir 7 *a*ġ *air*uóú *go* *mó*i.~~

## XXXIV.

*íom*ḡur *Ḥ*abġoson *mic* *íom*ao *do* *cuir*eo *á* *éob*laé *am*ac *leir* *ar* *muir* *ó*'ionnroic~~er~~ *é*uon *ar* *ce*ann *inġine* *Ri*[ġ] *Donn* 7 *ar* *í*ao *uo*b' *eol*aiġe *ó*óib .i. *an* *lu*é~~ó~~ *ḡ*ámic *muim*e *ua*éa *eo* *h*-*é*uon; 7 *ḡ*ánġao~~ar~~ *íom*pa *go* *Ra*é~~uon~~ 7 *ao*con-

(1°) *ia*ru~~cúil~~, *ia*ru~~éúil~~ = 'back, remote corner.' (2°) *do* *h*-eġuġ: 3rd sg. pt. tense, *ec*uam, *e*ġuam, *ea*ġuam, *ea*ġuaiġim, 'I arrange, set in order.' Cf. *cup* *n*-e~~a~~ġar (*O. Ir.* *ecop*). (3°) *Mod. Ir.* *ḡaié*ioir, *ḡaié*eoar.

<sup>1</sup> Naturally so, for a descent on Rathlin from the sea would be from the



would be attacked on you," said Fraoch ; "and you ought to get it fully ready," said they, "for, though Nabgodon comes against us in great force, we would be stronger than he." Then Conghal came into the hostel, and sat down in his royal place. "Well, Fergus," said Conghal, "where shall you be inside to-night?" "I shall be in the northern quarter of the house," said Fergus, "for should Nabgodon come, it is on the northern<sup>1</sup> side he will come." Fergus came and placed his arms above him in the champion's royal place, and Muiredhach Mergeach, son of the king of Scotland, came into another champion's royal seat in front of Fergus, and Anadhal Euchtach, son of the king of the Conchenns, came with his three hundred Conchenns to the door nearest Conghal in the hostel, and Criomhtann Coscrach, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, came to the door next them ; Oilill Teora Gaoth and Oilill Teora Crioich to another door, and king Donn, son of Iomchadh, on the right of Conghal, and the chiefs of Rathlin from king Donn to the back. Taisi Taoibhgheal and her female retinue were on the other side of Conghal, and he ranged the king's sons along the sides of the hostel ; and Fachtna Finn File and Fraoch the druid sat down before Conghal, and, though they were in fear and terror, none the less were they drinking and pleasuring and amusing themselves greatly.<sup>2</sup>

## XXXIV.

As to Nabgodon mac Ioraidh, he put to sea his fleet to go to Ireland in search of the daughter of king Donn, and his guides were those who had preceded him to Ireland. They came to Rathlin, and they saw the light of the lamps<sup>3</sup>

north.

<sup>2</sup> This simple yet effective manner of anticipating an on-coming event is typical of Irish story-telling at its best.

<sup>3</sup> *Loépann*, a loan-word from Latin 'lucerna.' The 'righ-chainnell' or royal candle in a king's house is a common feature in old Irish tales.

casadai foillli (1°) na loéirann ari laraó do muin mada amuis.  
 “Maid, a luét an eoluir!” ari nabgaddon, “c’áit a bfuil  
 an tfoillli móir úo adéamuis?” “Apeó ar voisg linne,” ari  
 ríad, “gumab a bfuadonuire Ri[gh] Duinn atá rí, 7 ar ann atá  
 an ben do iapiamadne úuitir 7 ar voisg linne gumab é an  
 feri o’a tucad í do bídó ann ari a bhadir anoét .i. mac  
 Ri[gh] Éireann.” “Dob’ ferir linn go mad é do bídóh ann,”  
 ari nabgaddon, “7 teicchió foimionn tui long uaid o’fior  
 na h-innir, 7 tabmaid leó ríéla na caitmach éugonn”; 7  
 tángadadai rin piompa o’fior na h-innir.

## XXXV.

Dála Ferccur, muirio, dobíren ag értedé me mon-  
 gar (2°) an mada do’n taobh éadúe 7 adéala puécladh (3°)  
 na luinge lánmóie ag gabáil acaptoire (4°) irin innir.  
 Do éirig Ferccur amad, 7 do glac a aima go hadlaim  
 annir, 7 óconnadac Muireadhac Mergead mac Rígh Alban  
 rin, táimic a noeghadó Ferccur amach, 7 com luidé  
 o’Ferccur doéum an éadúe 7 do’n éoluing ag tedé a  
 tíir oíbir, 7 do iad Ferccur a o’a glac mopa miletá  
 fa éuipitodac na luinge 7 tucuradai eádmicadhó adbáil  
 fuirre gum émoénag a clámadá go curad, [7 mo r]cinne-  
 adai (5°) a tairingadó cengail 7 comoludá eirre uile, 7 do  
 rcaoireradai o’n ccurir[éodac] o’a céle gan contadair  
 uile í go madadadai a foireann ag tedé tuié ari fuo na  
 tmaigh . . . (6°) rleohaid; 7 do gaburadai Muireóac  
 Mergead mac Rí[gh] Alban [ag ionna]mbad na foirne go  
 fuireradai; 7 táimic Ferccur irin luing fa nera do iad rin,  
 7 [do bí ré] ag mairiad na foirne, 7 táimic Muireóac móir  
 ’na oeghadó in gad luing o’a [longaid] go máimic leo

(1°) Distinguish foillli, *fem.*, ‘light’; folur (adj.), ‘clear, bright’; folur (noun), *masc.*, ‘light.’

(2°) mongar, ‘roaring’ (O’R.). *Vide s.v.* mongáir (Dinneen, “Irish Dict.”).

(3°) puécladh, cf. puét, ‘a sigh, groan,’ &c., O’R.

(4°) acaptoire, gen. of acaptoir, ‘anchor,’ a Norse loan-word; Norse, *akkarsaeti*, *vide* Meyer, “Contributions to Irish Lexic.”

shining on the surface of the sea outside. "Well, O guides," said Nabgodon, "where is yonder great light we see?" "We believe," said they, "that it is in the presence of king Donn it is, and there is the wife we seek for you; and we believe that he to whom she was given is there to-night celebrating her marriage, namely—the son of the king of Ireland." "We deem it all the better that it is he would be there," said Nabgodon, "and let three ships' crews of you go to the island, and bring us information about the 'cathir'"; and they moved forward to the island.

## XXXV.

As to Fergus, indeed, he was listening to the roaring of the sea on the northern side, and he heard the scraping of the very large ship taking anchor in the island. Fergus rose and quickly seized his arms, and when Muiredhach Mergeach, son of the king of Scotland, perceived that, he came out after Fergus, and Fergus came as quickly to the beach as did the first ship to touch land;<sup>1</sup> and Fergus grasped his two large warrior hands round the prow of the vessel, and gave it a dreadful wrench, so that he shook its planks right bravely, and all the nails that bound and held it fast<sup>2</sup> started out of it, and, without a doubt, he slit it all from one end to the other, so that the crew came through it on to the strand. . . . Muiredhach Mergeach, son of the king of Scotland, took to driving back fiercely<sup>3</sup> the crew; and Fergus came to the ship nearest him after that, and was slaying the crew; and Muiredhach Mor came after him into each of the ships, till they succeeded in completely destroying in this fashion the

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<sup>1</sup> Lit., 'coming to land.' <sup>2</sup> Lit., 'its nails of binding and fastening.' <sup>3</sup> Lit., 'carefully, watchfully.'

(5°) ṛo ṛcinnēdār: O. Ir. ṛcennim, 'I spring.' (6°) Defect in MS. Owing to the frayed condition of the edges of our MS., the words at the end of a number of lines are missing. The reader will recognise this by the words which have been restored and inserted in square brackets.



crews of the three ships. After that they came into the hostel, and placed their arms above them, and sat them down in their own places,—and they boasted not, indeed, of the deeds they had done.<sup>1</sup>

## XXXVI.

Then Nabgodon came with his full fleet after his people, and found them in lacerated, trampled, stricken heaps under the prows of their ships, and their ships smashed to pieces. "Fearful is the state of our people," said Nabgodon, "and fiercely have they been all slain within a very short time"; and they heard a great exulting shout in the hostel. "Let us make towards the hostel, O men!" said Nabgodon, "till we avenge our people on the Irishmen that are in it, and take up the rocks and stones from the beach so as to have them to break down the hostel." In this fashion they came to the hostel with great loads of wave-washed stones<sup>2</sup> from the strand, and when they reached it, they made a fierce attack<sup>3</sup> on the hostel so that they left their shields and spears and swords on its peaks and against an old column that was standing up in order to keep the front of the hostel from falling on them. Then Fergus rose and came out, and Muiredhach Mergach after him, and they made a quick circuit of the hostel, and they fired on them bravely and in manly fashion from the hostel, and a hundred warriors fell; and then they came into the hostel, put up their sharp-pointed arms in it, and afterwards drank their drink to quench their thirst.<sup>4</sup> All the foreigners again approached

<sup>1</sup> This splendid climax is a fitting ending to what may be considered a brilliant example of vigorous Irish narrative.

<sup>2</sup> Lit., 'wave-stones' (?); cf. however, Stokes, "Zeit. für Celt. Phil.," Band i., p. 438, *s. v.* *tumro*, 'stone' (?). Can *tumne* here be for *tumro*?

<sup>3</sup> Lit., 'shower.'

<sup>4</sup> Lit., 'their drink of thirst and of parchedness.' *toctā*, gen. *toctān*, 'thirst.' N.B.—*oig*, O. Ir. acc. of *veoch*.

high-tide mark, upon which the boats were beached.

(5°) *Sic* MS.

(6°) *reancolaman*: for this feature in old Irish buildings, cf. Joyce, "Social History," vol. II., p. 35.



the hostel and pressed on every side round the doors of the hostel. When Anadhal Euchtach,<sup>1</sup> son of the king of the Conchenns, and his three hundred Conchenns saw that, they came out and wreaked great slaughter on Nabgodon's followers, and routed and put them all to flight from the hostel towards where Nabgodon was ; and they came afterwards back to the same hostel and drank their drink to quench their thirst. Then Nabgodon quickly urged on his people towards the hostel, and they rushed on it from every point, and shouted round it. Fergus and Muiredhach Mergach again came out and wreaked great slaughter on the hosts, so that they were beaten on every side of the hostel ; and they (Fergus, &c.) came back to the hostel and resumed their own places again. Then Nabgodon said : " Let us go," said he, " and burn the hostel over the heads of the hosts that are in it." A great swarm of the warriors of the king of Uardha approached the hostel, and they shot fiery darts at the hostel. Then the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, came out and made a great heap of slain outside, and came back afterwards to the hostel, and that put a full stop<sup>3</sup> to all the people of Uardha. " We never before heard the men of Ireland boasting about their dexterity in arms," said Nabgodon.

## XXXVII.

A great band approached the hostel and tried to break in the door of the hostel. Fergus and Muiredhach Mergath sallied out again, and went to the left of the hostel and routed all that were round it till they reached their halting-place.<sup>4</sup> They came into the hostel afterwards, and not long<sup>5</sup>

<sup>1</sup> *I.e.*, 'active.'  
received a check.'

<sup>2</sup> Lit., 'sat in.'

<sup>3</sup> Lit., 'silence.'

<sup>4</sup> Or 'till they  
<sup>5</sup> Or 'scarcely (had they taken . . . when).'

(Meyer) : cf. also *corcuob*, 'to steady,' "C. M. Rath," 182. N.B. *corcuob*, 'demeanour'; *corcuob*, 'to taste' (*vide* Hend., "Fl. Bric.," Irish Texts Soc., p. lxiii). For further reference to this word, *vide* Additional Notes.



մերսւն յար ին 7 ու մոր ճօ լմուտ ունի և ուսուցի տ'իւ  
 ասարի ու ճարտարի ու լսաճա արի բա՛ն մ-երսւն. Եւսու  
 ամաճ անորոն Շրուտանն արարած մաճ Բարբառ Բարբառ 7  
 Կարբիւ Կոնանոնարած մաճ Կարբիւ Շրուտ ; 7 տա բար  
 տի՛ն և լիւ յորոն մերսւն 7 բար եւ և ուր, 7 ու բարար և  
 արարանն տուիլ ու երսւն ճար ուսարի ու լսաճա տա  
 տա՛ն ; 7 ու ճարուտ արած և ուսար ու ճարուն ու տա  
 տաճար ու լսաճա արի ուսար ու երսւն. Բա ճար  
 Բարբառ 7 Մարտիւ Երսւն ամաճ արի, 7 ճար՝ Լուսար ու  
 լուսն ու ուսարի ու ու մերսւն տա լար ու ուս-  
 արարած, 7 տաճար յոր [մերսւն] բար ար արած տ'ա  
 ուսարուն 7 ու ճարուն Մարտիւ և տաճ արարի ու  
 արի անորոն. Իր անորոն ասարար Երսւն : “Ար լի [ար ?]  
 արար (1°) տա ու լսաճա,” ար լի, “և բարար ան  
 տաճաճ ար յոր մերսւն 7 բար տա, և յարար !” [ար  
 լի,] “ճա մարի ու ան երսւն, տա ու բարուն տա (2°)  
 տա տաճ տա ուսարուն.” Երսւն ու լսաճա [տա լի]  
 ան մերսւն անորոն 7 ու ճարար տա ճաճ արի 7 տա ճաճ  
 արարուն տի, 7 ու արարար [արուն ար] ճաճ արի ուսու.  
 Բա արարար լի արարար (3°) Կոնալ ամաճ անորոն .1.  
 Երսւն, Տարսւն [7 Լաճ]արսւն, 7 տաճար արի արար արար-  
 ար ու երսւն ամաճ 7 ու արար ու տա [տա] տաճա 7  
 ու արարար արած և ուսարուն, 7 տարար և ուսար յոր  
 մերսւն ար և արար 7 [ար]արար ու ուսար արար ան  
 արար արար, 7 իր ու արարուն (4°) և լի 7 տ'արարուն  
 լարուն ճար արար ու լսաճա լի մերսւն ար, 7  
 արարար ու ուսարուն ճաճ արար յոր մերսւն ճար  
 արար ուսար ու երսւն ճար արարար ու 7 արարար ու  
 արած ու արար ; 7 յար [ար] ար ան արար ին ճա արար  
 արարար ու ուսարուն ար արար ար արարար ար ուսարար.  
 Երսւն [արար] արար ան ար արարար Կոնալ : “Արար, և

(1°) Երար : *leg.* տարար, ‘difficulty, strait’; արար means ‘hostility.’

(2°) Lit. ‘it is not too much for us.’ բարուն = բար-ուն, ‘over-much,’ բարուն  
 .1. արարար, O’Dav. Gloss.

(3°) արարար,



after taking their drink the hosts again shouted round the hostel. Cíomhtann the Valorous, son of Fergus Fairge, and Cairbre Congancnesach, son of Cairbre Crom, then came out, and one of them went to the right of the hostel and the other to the left, and they fought round the hostel and drove off from it all the hosts. They had only put up their arms when the hosts again came to the hostel. Fergus and Muiredach Mergach went out again, and, numerous though the hosts were, they drove them all back from the hostel into the midst of the foreigners, and they returned into the hostel right through the forces despite the latter, and Muiredhach raised aloft then his shout of triumph. Then Nabgodon said: "That is the first disaster my hosts met with," said he, "from the hosts in the hostel, and let you all go, O princes!" [said he] "till we overthrow the hostel, for we must all advance against it."

All the hosts then came to the hostel, and shouted on all sides of it and from all points of it, and they set fire to every part of it. The three foster-brothers of Conghal, Merne, Semne, and Lathairne, then went out, and passed through the southern door of the hostel, and they extinguished the lighted torches,<sup>1</sup> and slew those who lit them. They went afterwards to the left of the hostel, and they were not resisted till they reached the same door, and it is at the points of their spears and with the edges of their swords the hosts drove them into the hostel. The foreigners attacked the hostel bravely, and broke the doors of the hostel, and troubled the drinking and pleasuring of the inhabitants of the 'cathir,' and they passed the night in threatening and vigilant fashion till day with its clear light came on the morrow. When the day came, Conghal said: "Rise. O men," said he, "and seize your arms

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<sup>1</sup> cenóal, 'fire-brand.'

'foster-brothers'; comóalṫadós, 'foster-sons.'  
'a point'; O. Ir. peno also means 'spear.'

(4°) *I.e.* Mod. Ir. pinn,



and face towards the doors of the hostel." Then their shields were taken from their shield-straps, and their spears from their rests,<sup>1</sup> so that the whole hostel shook fearfully and violently, for never was there a hostel like that hostel through the shaking the armies on both sides gave it. Then Fergus rose, and took his arms, and came out of the hostel, and turned towards the hosts; and the place where the hosts were thickest there it was Fergus approached them, and he cut a warrior-path through the hosts. Then Conghal came out, and drew up his forces with their numerous and many-coloured beautiful standards above their heads in front of the foreigners. When the king of Uardha saw that, he drew up his forces and made a palisade of strong, gigantic shields round them; and when they saw one another, inimical ringing-strokes resounded from the two armies upon one another, and martial and valourous interchanges<sup>2</sup> passed between them, and each of them cut his battle-gap in the other's army. Fergus then came and cut a warrior's path in the foreigner's army. Then it is related Fergus was, for the first time, ever angered.<sup>3</sup>

## XXXVIII.

Anadhal, son of the king of the Conchenns, with his three hundred Conchenns came to the attack, and they breathed their fiery breaths among the hosts, and he cut a battle-gap in the army; and they scattered and scared the battalions. Then the wrath and quick anger of Nabgodon arose, and he turned towards the hosts of Conghal, and neither in battle nor contest was he resisted; and he noticed<sup>4</sup> that assistance was far from them, and he cared not about dying provided his glory

<sup>1</sup> The hanging of his spear and shield over his head served, amongst other purposes, that of marking the warrior's place in the drinking-hall. <sup>2</sup> Lit.,

'showers of bravery and of valour.' <sup>3</sup> Lit., 'the first anger of Fergus is mentioned to have come.' <sup>4</sup> Lit., 'he took to his heed.'



endured. He made a royal and most fierce onslaught on the place where Conghal was in the battle, and the warriors fought together. For that was, indeed, a combat of two warriors, and it was the mangling of two lions and the madness of two bears and the rage of two huge stags; and no one could endure being near them for within the space of thirty feet on every side through the bravery of their fighting and the proximity of their breaths; and they were at that fight from dawn of the early morning till close of day. The anger and hatred of Nabgodon were stirred against Conghal then, and they were in this wise—the scientists and entertainers, the women and youths of the whole ‘cathir’ were watching them near at hand. Bricne was also there, and when he saw Conghal pressed hard (?), he shouted over the ‘cathir’ so that there was not one of all the Ultonians that did not look at him, and he said: “On you is your dire destruction<sup>1</sup>! O Conghal!” said Bricne, “for it was through the greatness of thy cowardliness and unmanliness that Fergus mac Lede banished you from Ulster, and on that account Nabgodon will cut your head off, and will take your betrothed from you.” Then his strength and his powers came back to Conghal, and he made a fierce stroke at Nabgodon so that he slit his shield fiercely(?)<sup>2</sup>; and he struck him again so that he cut off his head from his body, and taking the head in his hand, he vaunted it before the whole host; so that the people of Uardha were defeated there,<sup>3</sup> and their way of escape was narrow save by their going into the sea. If the slaughter was thick in the midst of the battle, it was thicker in the bays when the warriors reached their ships; and thus fell all the hosts of Uardha by Conghal and his people. They made a cairn of their heads and a mound of their trappings, and Conghal received the victory; and though his people were still there, their losses were many, and his warriors were wounded and

<sup>1</sup> Lit., ‘violation.’      <sup>2</sup> ṛḡeasṁasḡmas, ‘fiercely’ (ṛ. Cf. ṛceasṁ, ‘bark.’ ‘yelp,’ ‘growl,’ and derivatives (Dinneen, “Dict.”).      <sup>3</sup> Lit., ‘so that he defeated.’

[féin] 'na éireuctnuḡaḡ co móir. Tánim Rí Donn 7 a mḡen .i. Tairi tábḡeal o'feachaint [Conḡail. T]ucc an mḡen lám tairi briaḡoio oḡ 7 oo ḡab aḡ feuchaint a éneḡ 7 a éireuct [7 oo ḡ]ab aḡ feúaint cinn nabḡoooin. "Ir muḡḡa an cennra," ar í, "7 ar maid linn [i] n-euccmuir a anma 7 ar maid o'ulltaib íor beir marí atá 7 ir cuma [liom] aḡa maḡ"; 7 roberit an laoi:—

[móir a]n cenḡ áo iri ceno!  
 Anba a n-oeina o'ar n-ole!  
 Oorinne móir o'ulc ar nuair,  
 nabḡoooin móir mac íoruaíḡ!  
 [nabḡo]oin tánim a ttauíḡ,  
 Rí na h-íarḡa ḡo líon íluaiḡ;  
 Conḡal roben a éenn oe,  
 [ḡ]innrair cloinne Ruḡruíḡ  
 [ḡíre]ḡ tánḡaraí ale  
 Cuḡainn ḡo cuan Raéruinne,  
 ar íerí oíib 'na beir aḡ ól,  
 marí oo éuríom an cat móir.  
 moir.

## XXXIX.

Tánḡaraí anonn iri mbiaḡin ar a h-aíle 7 oo cuireḡ a nḡuianán ḡloiníḡ íao 7 a ttiḡíḡ íonna fairíonḡa íorímuíḡ; 7 tuccaḡ leḡa o'a leíḡer 7 robbáara caoicḡir ar mír (1°) a nounaḡ Rí Donn marí íir; 7 ba maid an íuinterí aḡa maḡara 7 ar maid oo cáiteara íu; 7 ó cáirnic oíib a leíḡer 7 a mbeir in-íuḡaíḡ 7 an íleḡ móir 7 an banuír íir oo cáiteim, aoubaíre Rí Donn: "Maid, a Conḡail," ar íé, "berí oo íinaoi let 7 íairí féin fearíonn ar élanraib Ruḡruíḡ oí uairí n-íal líomra ulltaíḡ oo beirí ina mbíot-bhaib óam uimpe." "Ní biaíu íu," ar Conḡal, "acḡ teíḡhí aḡoḡa mac Anluin 7 bínene mac Cairíḡe ḡo h-éamain íllaḡa 7 íairíuío fearíonn óamíra oom' íinaoi ar íerícuír mac leoe 7 ar maíḡíḡ ullḡ 7 oinḡeubara mo éoccaḡ 7

(1°) caoicḡir ar mír: the full moon divides the month into two parts, and this division the Irish followed; hence the division into fifteen days, caoicḡir. Vide Loth, "L'Année Celtique," in the *Revue Celtique*, April, 1904.

Conghal himself was severely wounded. King Donn and his daughter, Taisi Taoibhgeal, came to see Conghal. The girl placed her arm round his neck, and she examined his wounds and injuries, and looked upon the head of Nabgodon. "Royal is this head," said she, "and glad we are that it is not alive,<sup>1</sup> and glad also are the Ultonians that it is so, and I mind not saying so"; and she recited the poem:—

Great is yonder head on the hill!  
Great the evil it wrought us!  
Great evil he wrought betimes,  
Nabgodon, the great, son of Ioruadh!  
Nabgodon came from the north,  
The king of Uardha with all his power,  
Conghal cut off his head,  
The elder of the Clann Rury;  
Though they came hither  
To us to Rathlin's harbour,  
Better for them than drinking,  
The manner he waged the great fight.

## XXXIX.

They came into the hostel thereafter, and they were conducted into their glass sun-bower, as well as into their fair capacious bright booths, and physicians were appointed to heal them, and they were a fortnight and a month in the dun of king Donn. The people they were with were good, and good was the time they passed with them, and when they were healed and able to walk, and the great feast and marriage ceremony finished, king Donn said: "Well, Conghal," said he, "take your wife with you, and seek yourself a territory from the Clann Rury for her, for I do not like to have the Ultonians my enemies on her account." "They shall not be, indeed," said Conghal, "but let Angotha, son of Anlun,<sup>2</sup> and Bricne mac Cairbhre go to Eamain Macha, and seek a territory for me for my wife from Fergus mac Lede and the chiefs of Ulster, and I shall withhold

<sup>1</sup> *n-euccmuir a anma*: lit., 'in the absence of his soul.' Cf. *is marb in corp i nd-écmair in anma*, 'the body is dead in the absence of the soul' ("Passions and Hom." from L. Br., 8384).

<sup>2</sup> MS. has *anġoċa mac lunn*.



coccað Fericcura mic Rora oíbhroim o'a cionn." Tánḡadairan mompá idirín ḡo h-Éimoin, 7 ar taorca mánḡadair a rceula ḡo h-Éimoin inar íao féin, uairi ba baíð leó uile an caé rin do bhuir Conḡal air luét na h-Uairíðá ie céoúinnrceasóal a coccaíð 7 do ferialó fáilte mui aḡ na muḡuib rin 7 do fíairfaiḡeoiri rceula an éaéa rin oíob 7 do innrceoiri rin oíob uile. "Cíeo ima tcanḡabairi annró?" air maíte Ulaó. "[O']iairiarió ferioinn oiruibí tánḡamair do mnaoi Conḡal," air ríao, ".i. o'ingín Rí[ḡ] Duinn 7 oingebairí Conḡal a coccaíð féin 7 coccaíð Fericcura mic Rora o'ulltaib o'a cionn." "Ticcíó Conḡal féin a n-Éirinn," air ferḡur mac Leoe, "7 ó do ḡeall a coccaíð do úionḡbáil o'ulltoib dobeuiri muḡe n-Ulaó oó, uairi ar ríne 7 ar uairle é ima mui." "Ní ḡeubairan rin," air Anḡoéa, "uairi tuḡ o'a brieíri naé ḡeubhaó muḡe n-Ulaó no ḡo ccoirceonao Ríḡe n-Éireann air tur." "Maó é rin aoubairtíon," air Fericcur mac Leoe, "dobeuiri ronn maíte o'a mnaoiríon." "Cia an ferianó rin?" air íaorán. "In tmuóao céo ar comífoiríri o'feriann a h-aéair féin," air Fericcur. "Ar cumá ouiríri do éabairt oó," air bhuíne, "uairi do bíaó muḡe n-Ulaó ac' fegmuir acé muna tuḡéa rin uair." "Damaó é rin bu áil leiríon," air Fericcur, "oḡeubá uaimíri ḡan imreoiri é." Ir annrín tánḡadair na teacéa o'ionnríoiḡíó Conḡal ḡo teacé Rí Duinn. Do fíairfaiḡ Fericcur rḡeula oíb, an bhuairíoiri an fedaíann do éuaóair o'iairiarió. "Fuairíamair," air ríao, "7 dobeuiri Fericcur mac Leoe muḡe n-Ulaó ouiríri damaó áil leac 7 tuḡ an tmuóao céo ar nera o'feriann a h-aéair oot' mnaoi ḡo 'Dún Sobairice"; 7 doba maíte le Conḡal rin 7 do éuiri Rí Donn a ingén 7 maíteoir iomóa lé air in tmuóao céo rin, 7 do muineao 'Dún aiceirí ann .i. 'Dún Tairí 7 'Dún Tairí ainm na penna i maíte ríoi.

<sup>1</sup> Lit., 'welcome was made for them.'

<sup>2</sup> MS., Fergus; but evidently

this is a scribal slip for 'Conghal.'

<sup>3</sup> The territory of father and daughter would therefore stretch along the Antrim coast from Knocklayd to Dunseverick.



my own attack and the attack of Fergus mac Rosa from them in return for it." They came on thereafter to Eamain, and news of them reached Eamain quicker than they themselves ; for they all were glad of the battle Conghal won over the people of Uardha on his entering on war. They were welcomed<sup>1</sup> by those kings, and they asked them about the battle, and they told them all about it. "Why did you come here?" said the princes of Ulster. "We came to seek a territory from you for the wife of Conghal," said they ; "that is, for the daughter of king Donn, and Conghal will withhold his own attack and the attack of Fergus mac Rosa from the Ultonians in return for it." "Let Conghal himself come to Ireland," said Fergus mac Lede ; "and since he undertakes<sup>2</sup> to withhold his attack from the Ultonians, I shall give the kingdom of Ulster to him, for he is older and nobler than I." "He will not take that," said Angotha ; "for he swore he would not take the kingdom of Ulster till he should contest the kingship of Ireland first." "If that is what he said," said Fergus mac Lede, "I shall give a good estate to his wife." "What territory is that?" said they. "The cantred nearest the territory of her own father," said Fergus. "It matters not your giving it to him," said Bricne, "for you shall be deprived of your kingdom of Ulster if you give not that." "If that is what he would like," said Fergus, "he shall get it from me without dispute."

Then the ambassadors came to Conghal to the house of king Donn. Conghal<sup>3</sup> asked their tidings, whether they had got the territory they went to seek. "We did," said they, "and Fergus mac Lede will give the kingdom of Ulster to you if you wish, and he gave the cantred nearest her father's territory to your wife as far as Dunseverick."<sup>3</sup> Conghal liked that. King Donn sent his daughter with much treasure to that cantred ; and she had a dun erected there, viz., Dun Taisi, and Dun Taisi is the name henceforth of the district in which it was.

## AN TREAS CUIO.

### XL.

Ioncturá Conḡail ionnteari ronn rēáil oile. Doubdairt  
 re n-a muintiri a cōblac̃ vo cōmuḡad̃ 7 uil v'ionnhoiḡiṛ  
 Loēlann. Vo ḡluaidiostair iompra ar muii 7 ar mōrfairiḡe  
 7 roba mōḡad̃ an cōblac̃ rin Conḡail 7 roba mōri leó a  
 meannma 7 a meirneac̃ aḡ uil v'ionnhoiḡiṛ Loēlonn 7 ar é  
 • vobú mḡ Loēlann in tairin .i. Amlaoi mac Scoinne 7 ir  
 ann vobí a vunaḡ a nverceirt Loēlann .i. aḡ Eairiṛde. Ar  
 irin uairi 7 aimir vobí Ri U[loēlann] ar múri a baile 7 a  
 vṛaoí ina fāiriad̃ .i. Feircena rile; 7 avconnestair in  
 lo[ingear] lánhoi v'a n-ionnhoiḡiṛ 7 na riuil ilbriada  
 ionḡantaḡa uairtib. “Ir a[ḡ]b[al an] cōblac̃ vto av-  
 éamuiṛ, a Feircena,” ar Ri Loēlann, “7 an tṛad̃bairi aite  
 foiriṛ?” [“Vobairim]re (1°) aite foiriṛ,” ar Feircena, “ar  
 é cōblac̃ Conḡail Claiungmḡ mic Ruḡbairi é 7 [ir leir] vo  
 tuit Nabhḡavon mac loiriad̃, m̃ na h-uairiḡa.” “Cia in  
 rluad̃ aṛá 'na fāiriad̃?” [ar m̃] Loēlonn. “In taimic a  
 h-Éirinn amac̃ m̃am̃ mac mōḡ ar fāiri muintiri m̃ar é,” ar  
 [Feircena,] “uairi aṛáir v'a m̃ac m̃[ḡ] (2°) Connac̃t ina  
 fōcair ann .i. Ailil Teoria ḡaoḡ 7 Ailil Teoria C[m̃iḡoc̃], 7  
 mac m̃[ḡ] Alban 7 mac m̃[ḡ] Laiden 7 mac m̃[ḡ] Concnro  
 ar n-a n-ionnabairi ar a cōmōc̃aib̃ fé[ir 7] neoḡ ar fāiri  
 m̃aro (3°) rin uile .i. Feircur mac Roṛa, mḡm̃ilead̃ Éreann  
 7 macuiriad̃e (4°) Éreann ó rin ale”; 7 avbairi in  
 lāoi anṛ:—

A Feircena ar alaim an vream  
 taimic a h-iaḡ Éreann;

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(1°) MS. defective. (2°) Ri, mḡ: the gen. of m̃ is mḡ. In our MS.  
 the forms are confused: we have as gen., m̃, mḡ, mōḡ. (3°) m̃aro: pl.  
 form of m̃a, iona. (4°) sic MS.

## PART III.

### XL.

As to Conghal there is here narrated another story.<sup>1</sup> He told his people to fit out his fleet and go to Lochlann. They journeyed over sea and ocean ; and regal was the fleet of Conghal, and great-minded and great-spirited were they going to Lochlann. The king of Lochlann at that time was Amlaff,<sup>2</sup> son of Scoinne, and his 'dun' was in the south of Lochlann, viz., at Eassuidhe. Just then the king of Lochlann was on the wall of his town, and his druid Fergna, the poet, with him ; and they saw the very big fleet approaching and the very bright wondrous sails above it. "Dreadful is that fleet we see, O Fergna," said the king of Lochlann ; "and do you know them, O Fergna?" "I know them," said Fergna, "it is the fleet of Conghal Cláiringhneach mac Rudhraighe, and it is by him fell Nabgodon mac Ioruaidh, king of Uardha." "What host is with him?" said the king of Lochlann. "There never came out of Ireland a king's son with a better following than his,<sup>3</sup>" said Fergna, "for there are with him the two sons of the king of Connaught, Ailill Teora Gaoth and Ailill Teora Crioch, and the son of the king of Scotland, and the son of the king of Leinster, and the son of the king of the Conchenns, who are being banished from their own countries, and one who is better than them all, Fergus mac Rosa, the royal champion of Ireland, and the warriors of Ireland furthermore" ; and they recited the poem :—

O Fergna ! fine the people  
Who came from Ireland.

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<sup>1</sup> In Part III. we have narrated the martial exploits of Conghal over sea.

<sup>2</sup> Amlaff is quite a common name in early Irish post-Norse genealogies, and is to be found in the surname, MacAuliffe.

<sup>3</sup> Lit., 'it is better of following than he.'

NOĊA (1°) NPAĊA MIRE ABUR  
 SLUAḠ TO BIAĊ FO A CCOIMUILIUR;  
 CIONNUR ATÁRO PIAO NA PIR ?  
 INAO CPOĊA NA CUPAIĊ  
 MARI TIAḠAO I CCEINI CA[ĊA] ?  
 CAIŲÉ ANMANNA A N-ÁRŲFLAĊA ?  
 CONḠAIL CLÁIRINḠINEĊ, AN PÍ !  
 MAC PIOḠĊA TO RUĊPUIĊÍ !  
 FEARCCUR MAC ROĊA, NEIM NḠLE !  
 'S AN TA AILILL OIRIŲŲE,  
 TPI MIC TABAIRNE NA TPIER,  
 LEÓ AŲAŲĊPAT LAOIĊ 'A LUAIĊ-TPEAP  
 IN TPARI ELE AP CALMA I CLÍ (2°)  
 MAC PIONITUM MIC RUĊPUIĊÍ.  
 ANAĊAL EUĊĊĊĊ AN NUAIPI  
 RÍ COMCENŲ AN ĊOCĊAIĊ ĊPUAIĊ  
 CAIRBPIE NA'ĊĊEP IP NA CCEA[PŲ],  
 MAC PÍ[Ḡ] MIRE NA MÓIPCEAPĊ;  
 CIONNUR ATÁRO PÉIN NA PIR  
 IM ḠIMŲMĲIB ḠAILE IP ḠAIRCCĲ ?  
 ANAO BLAĊ FEPCCUR A MBLAĊ ?  
 AN ABPA (3°) PION, A FEARCCNA.

A FEARCCNA.

## XLI.

IP ANŲPIN AŲUBAIRPE FEPCCNA LE PÍ[Ḡ] LOCLONN : "FEPPIA  
 FÁILTE PIUPÚO ḠO PUILBPI," AP PÉ, "7 ŲÉNA MAIĊ OPIA, UAIPI  
 ḠÉ MAĊ AMILUIĊ TO BEĊEA A BPEUCCMIUR TO PIḠE TO ĊOIPĊŲŲ-  
 ŲAOIP PÚO PIḠE ŲUIT 7 ḠIĊ CO[ḠAĊ] (4°) TO BEIĊ OIP TO  
 ŲINḠEUBAŲAOIP ŲIOŲ É." "ŲOḠEUBAŲAN MAIĊ AḠAMPĲ ŲÉ  
 PIN," AP PÍ LOCLONN. ŲOḠAUBAŲPIAN ACOPIPAO (5°) IPIN  
 CCALAĊ ANPIN, 7 ŲO ḠAUBAŲPI A N-APIMA U[MPA], 7 ŲOPIŲŲAT  
 CPIO COMŲŲAINḠEAN CAĊA ŲIOB, 7 TÁINIC IN RÍ INA CCOMŲŲAIL 7  
 FEPPIA FÁILTE PIUPÚ, 7 AŲUBAIRPE AN LAOI ANŲ :—

MOĊÉN ŲUIT, A ĊONḠUIL ĊPÚAIĊ !  
 TÁINIC A H-ĊPINN ḠO MBÚAIĊ,  
 ŲO ḠEUBAIRPI FÁILTE ŲE  
 AḠAMPĲ 'P AḠ BEBERPIE.

(1°) NOĊA : hence the neg. part. ĊA of the modern Ulster dialect. (2°) CLÍ,  
 'heart': cf. TPÍ BŲOIP-ḠAOIĊE (Atk.), CEILḠ-MĲANA NA CLÍ. (3°) ABPA :  
 apparently is 2nd sg. pres. (4°) MS. defective. (5°) ACOPIPAO :  
*vide* note 4°, p. 86.

I myself never saw in this life  
 A host like them.  
 How are these men ?  
 Are the warriors brave  
 As they go to battle ?  
 What are the names of the high princes ?  
 Conghal Cláiringhneach, the king,  
 The royal son of Rudhraighe !  
 Fergus mac Rosa, bright his career,<sup>1</sup>  
 And the two Ailills, the eminent !  
 The three sons of Tabhairne of the conflicts :  
 Heroes shall fall by them through their swift attack.  
 The other three, brave of heart !  
 The son of Fionntan mac Rudhraighe,  
 Anadhal Euchtach,<sup>2</sup> moreover,  
 The king of the Conchenns of the hard combat,  
 Cairbre of the feats and of the arts,  
 Son of the king of Meath of the great arts :  
 How are these same men  
 As regards deeds of daring and valour ?  
 Does Fergus' glory endure ?  
 Do you tell me, O Fergna.

## XLI.

Then Fergna said to the king of Lochlann : "Give<sup>3</sup> those  
 yonder pleasant welcome," said he, "and treat them well ; for  
 even were you absent from your kingdom, they would defend  
 it for you, and whatever [attack] troubled you, they would ward  
 it from you." "They shall be treated well by me on that  
 account," said the king of Lochlann. They then anchored on  
 the beach,<sup>4</sup> and took up their arms, and made of them a strong  
 battle-pen. The king came to meet them, and welcomed  
 them, and recited the poem :—

Welcome, O brave Conghal !  
 Who came with victory from Ireland,  
 You shall find welcome  
 From me and Bebherre ;

<sup>1</sup> Lit., 'bright career.'<sup>2</sup> *I.e.* 'active.'<sup>3</sup> Lit., 'make.'

Եւրօձ Եր Է Եր քարի ոօ ինձիւ,  
 Աջար Զրաւտ, Եարիւ ճո ղձիւ!  
 Քարքարօ քձիւտ յիւ նիւ  
 Երօր յի Եր յօժուե.  
 Ուօրի մօ ինձ, իմիւի քօջ!  
 Քար 'ճա Եքուցի քձիւտ ինձի  
 Աօքարա յիօտ, Իր ին Եճալ,  
 Ա Ըոնջուլ քաճա ճաճ մօճալ.  
 մօ.

Աջար (1<sup>o</sup>) լանջածարի մալտե Լօճլոնն ուլե ինձ ին-ձիւտ 7 յօքարիւտ քձիւտ քիւն, 7 ոօ քօլիւնիւցեօ յիւանձն ին Քի[ճ] ղօնիւ, 7 ոօ Եարիւտ Ըոնջալ ճօ մալտիւի Ե իննտիք ճոն, 7 տուցաօ տիջե օրիւցօձ ոօ'ն քիւնլաճ (2<sup>o</sup>) ճարքիւօ օ քիւն ճմաճ; 7 ոօ յիւնեօարի ճլիքիք քօլեճե 7 քօճիւնիւցե ղօնիւ ուլե.

## XLII.

Իր ճոնքիւն տուցաօ մալտե Լօճլոնն ոօժում յիւճ Լօճլոնն, 7 ճօնիւքիւք յիւ: “Եալօճ Եար Եճօմալիւ, Ե ինձիւտ Լօճլոնն, ին Ըոնջալ Եոնձ յիւցօճմիւն?” Եր ին. “Եր Եօ ճօքիւնտե,” Եր ինձ, “ճո ինձիւտ Եր մօ քօթօթ (3<sup>o</sup>) ոօ ղօնճմ ճար Եօ յօլօնցնճմ Է 7 ղօնճարձ ճաճ ինձիւտ Եր քօթօթ ճար քօթ.” “Եքիւօ Եար 7 Եոննճճտմ, Ե ինձիւտ,” Եր Քի Լօճլոնն, “Եր Եճօմալիւ ղօջիւնտիք յիւ”; 7 Եր ճմիւտ ղօնիւնիւքիւք 7 քօթ մօր ճիջե ոօ ինձիւտ Լօճլոնն 7 ոօ ճարքիւն ճո քօթ ոօ Ըոնջալ 7 տիջ Եր Ե Եարիւք 7 Եր Ե օրիւնիւտ ուլե Է. “Եքօ ճօքիւնտիւք,” Եր Ըոնջալ, “Ե ճաճիւք ղալար 7 ոօ ինձիւտ Լօճլոնն.” “Ա ին-էնտիւճ Լե Ելե 7 մալտե Լօճլոնն Եար տիւ ոօ Է տիւճ Լեք քօն?” Եր Քի Լօճլոնն. “ճո տ-լօնճ Ե Եարիւքիւք ուլ Եր Ե Ելե Իր ճոն Եար ոօ'ն Եար,” Եր Ըոնջալ; 7 լանջածարի Ե քիւնլաճ-ճաճ ին Քիճ 7 տուցաօ ճո ղալա Լեք ղօ ոօ ինձիւտ Լօճլոնն 7 ին Լեք Ելե ոօ Ըոնջալ Եոնձ իննտիւք. Աջար (4<sup>o</sup>) ոօ յիւօ

(1<sup>o</sup>) MS. Եր.(2<sup>o</sup>) MS. contraction քալ, i.e. քիւնլաճ, քիւնլաճ.(3<sup>o</sup>) քօթօթ, O. Ir. քօթթմ, 1st pl. fut. of քօթմ, ‘I can.’(4<sup>o</sup>) MS., Եր.

From Beiuda, best of women,  
 And Aralt, secure the meeting,  
 They shall welcome you all  
 Both king and gentlemen;<sup>1</sup>  
 Naoisi my son, on the skirts of hosts,<sup>2</sup>  
 One from whom you shall receive great welcome,  
 I shall tell you, and I shall not conceal,  
 O Conghal, beyond all, welcome !

And the chiefs of Lochlann all came to meet them and welcomed them, and the king's sun-bower was prepared for them, and in it were put Conghal and the chiefs of his people; and a splendid house was set apart for the valorous band from that out; and they prepared<sup>3</sup> choice head-baths and body-baths for them all.

## XLII.

Then the chiefs of Lochlann came to the king of Lochlann, and he said to them: "What advice do you give, O chiefs of Lochlann, as to Conghal and his royal-stock?" said he. "We say," said they, "to have us treat him the best we can, and do you treat him also in the best possible fashion." "Success and blessing to you, O chiefs," said the king of Lochlann, "for that is the advice of a trusty people." It was so with him then that he had a feast ready for the chiefs of Lochlann; and he presented the feast to Conghal, and took upon himself the control and whole ordering of it. "I tell you," said Conghal, "to give it to me and the chiefs of Lochlann." "Whether shall you stay in one house with the chiefs of Lochlann or in a house by yourself?" said the king of Lochlann. "Where we shall make one another's acquaintance, there we shall be this time," said Conghal. They came into the king's house, and one half of it was given to the chiefs of Lochlann and the other half to Conghal and his people; and Conghal sat

<sup>1</sup> Lit., 'gentleman.'

<sup>2</sup> A poetic cheville: we may take it as meaning, 'who wages war on the skirts of hosts.'

<sup>3</sup> Lit., 'they made a preparation of.'

Conġal ari j'lor an mġeġġe 7 Fericcur ari a lám ħeir 7 Muireoac Meigec [ari a] lám ċli 7 vo cuireao Anaoal mac mġ Conceanh cona ċrġ ceto Conceanthac ġrġ roč[la] fennro pa neia vo Conġal; 7 vo cuireao Aillil Teoria Ġaoč 7 Aillil Teoria Ġrġ ġrġ [ročla] fennro ele 7 Ġuomtanh mac Fericcura Fuirge ma b'arriač 7 Cairbhe Conġanč[eapac mac] Cairbhe Ġuom; 7 vo cuireo Meirne Seirne 7 Lačairne a b'arriač [Conġal] (1°) 7 vo ġuro Faočna Ġinn Ġile 7 Ġucne mac Cairbhhe 7 Ġiaočoriaoi a b'račnuire [Conġal] 7 Fericcura. Surroġao lete Conġal conuige ġrġ.

## XLIII.

Táinoc Rí Ločlann ġrġ j'ur [tuaro] vo'n tġ 7 vo cuireao muġriače Ločlann ari a lám ħeir, 7 vo cuireo ġaoiri [7 Ari]alt a th mac ġrġ ročla fennro 7 vo cuireo beberie a beah ari a lám [čl]it 7 beuroa a mġen ġo lion a bantiačta ġrġ ročla fennro eile; 7 vo vailaoč ġion 7 ġennroč ari na j'luoġaoib 7 vo ġaočao vaoa 7 vutčonna [a]ca, 7 vo čuri cáč a n-aicentur ari a čele vo laočriače Ločlann 7 vo čuaočoič Conġal; 7 vo ġao b'ucne aġ vėnač cuarita aġ maicħib Ločlann 7 ġuaoi maoine 7 [io]nmur a iomao aħn 7 vo j'aočeoari ġbeir ġori a m'ucne. Táinoc b'ucne iariur a b'račnuire ġeuroa cona bantiačta. "Slán roġt, a beuroa," ari ġe. "Ġreo ar ail let v'faġail, (2°) a ollam?" ari ġi. "Mġ ġeoio náo (3°) maoine iariur, a mġen," ari b'ucne. "Ġreo oile iariuri?" ari ġi. "An é nač b'roiri tur, a mġen," ari b'ucne, "ġreo vo iomluar Conġal mac Ručriače a h-Ġuħn vo'n ou ġo?" "Mġ h-aġamur ačao a ġuħn," ari m mġen, "ačt vo čual a ġuaoib ari ionnaribaoč táinoc." "ġi ġioi ġrġ," ari b'ucne, "7 ġuaoč ač ačb'ari eile aħn." "Ġreo an t-ačb'ari ġrġ?"

(1°) MS. defective. The insertion of the word Conġal is tentative.  
 (2°) faġail: thus our MS. for the more etymological form faġbail. (3°) náo, pl. form of na: cf. ma, maio; -io represents 3rd pl. of copula.



on the side of the royal house, and Fergus on his right and Muiredach Mergach on his left, and Anadhal, son of the king of the Conchenns, with his three hundred Conchenns, was placed in the champion's seat next Conghal, and Ailill Teora Gaoth and Ailill Teora Crioich in the other champion's seat, and Criomhtann, son of Fergus Fairrge, with them, and Cairbre Conganchneasach, son of Cairbre Crom. Merne, Semhne, and Lathairne were placed with [Conghal], and Fachtna Finn File and Bricne, son of Cairbre, and Fraoch, the druid, sat in the presence of [Conghal] and Fergus. So far the seating of Conghal's half.

## XLIII.

The king of Lochlann came to the northern side of the house, and the princes of Lochlann were placed on his right, and Naoisi and Aralt, his two sons, in the champion's seat, and Bebhre, his wife, was placed on his left, and Beiuda, his daughter, with all her female retinue, in the other champion's seat. Wine and mead were distributed amongst the hosts, and they had<sup>1</sup> songs and music, and the princes of Lochlann and the warriors of Conghal became acquainted<sup>2</sup> with one another; and Bricne approached the chiefs of Lochlann, and received treasure and much wealth, and they greatly esteemed Bricne. Bricne came afterwards to where Beiuda and her female retinue were. "Hail, Beiuda," said he. "What dost thou want, O ollamh?" said she. "I seek neither jewels nor wealth, O girl," said Bricne. "What else dost thou seek?" said she. "Do you not know, O girl," said Bricne, "why Conghal mac Rudhraighe journeyed from Ireland this time?" "His secrets are not in my keeping," said the girl, "but I heard he came because he was banished." "That is true," said Bricne, "yet there is another reason." "What is that

<sup>1</sup> Lit., 'singing.' Cf. beic̃ ag gabáil am̃pán, 'to be singing songs.'

<sup>2</sup> Lit., 'put their acquaintance on one another.'

ar an inghen. “Do éada do beirín a n-óige 7 a n-doncuína 7 naé bfuil do íadhuil do mhaib an domáin 7 ar í rin ben tob’áil lairim, ó deirceadís fèin do madoib muig an domáin, 7 tug ghráó úuit 7 ar doo’ iarraidó (1°) tánuic do’n cúir.” “Dia bfaḡa (2°) ían óamíra ’n cóibce iarruim ar madoib muig ele an domáin tig dom’ iarraidó faoiúpeo leir.” “Cíeo an cóibce rin?” ar bhuicne. “Tí h-eoin ingine Cairpitinn Cúir,” ar í, “7 do [é]oioeoladair fí 7 mna ná taláin an áct gíó a n-éccomlann beoir íé ceól ná [n-]én rin, 7 cuing éarbuio Cúib 7 caibairí Micrcenmaid, 7 noáa tálmuic fí muigebadó óamíra ná nece rin 7 ní íaduilim a tteáct 7 beuora a n-doncuína go bfaḡar uile íad.” “Do gíeubairí rin, a inghen,” ar bhuicne, “uair ar amlaio ádáo clanna Ruóiraidé 7 an ní naé fíuio daoine eile do óenáin do[ḡ]míuioim íe h-eó n-áḡuioim é 7 an comlann naé bfeuiio cúiradó do óenáin do[ḡ]mío clanna Ruóiraidé é 7 fúairceóla Conḡal ná cepta rin”; 7 doubairíe an laoi ann:—

A inghen naocair (3°) céile!  
 A ghuir go ngile gíéne!  
 Oionghála uuit ar ḡad móo  
 Cúir comíamh[ad] (4°) mar Conḡal.  
 Gíó maid lepta, a bhuicne buam!  
 Conḡal mac Ruóiraidé ruaidó,  
 noáa carabra (5°) é tpa  
 noḡo n-ioca mo cepta (6°).  
 Cairé ná cepta cuingé?  
 Go bionnam cairé an uoilge,  
 noáa nfuige (7°), tolaib ḡal,  
 áct muna bfaḡa Conḡal.  
 Tí h-eóin ingine Cairpitinn  
 Go ceól, cairbeanaó claitbino!

(1°) MS. doo’ iarraidó. For this form, iarraidó (o’iarraidó) for iarraidó, cf. Father O’Leary’s “Séasna,” p. 7: nuair a buail oume boct uime a (aḡ) o’iarraidó véarce, ‘when a poor man met him asking alms.’ (2°) faḡa, 3rd sg., pres. subj. of faḡbaim, ‘I get.’ (3°) naocair: naoc = neg. rel. particle. (4°) comíamhaé: cf. Caé R. ná Ruog (Hogan), p. 84; fá éorais ná ceupadó comíamhaé. (5°) carabra, 1st sg. conj. B. future of caraim, ‘I love.’ (6°) MS., cepta. (7°) noáa nfuige: fuige = 2nd sg. fut. of faḡbaim, ‘I get.’

reason?" said the girl. "He heard of your being unwedded and marriageable, and that there was not your peer amongst the women of the world, and that is the wife he would like, for he himself excels the sons of the kings of the world, and he fell in love with you,<sup>1</sup> and he came to seek you on this occasion." "If he finds for me the tribute I ask of the sons of the other kings of the world who come to seek me, I shall go with him." "What tribute is that?" said Bricne. "The three birds of the daughter of Cairtheann Corr," said she, "and the men and women of the earth would go to sleep, though they were in dire distress, through the music of these birds; and the yoke of Cearb's chariot, and the helmet of Miscenmas; and none have come who would give these things to me, and I do not think they shall, and I shall remain unmarried till I get every one of them." You shall get them, O girl," said Bricne; "for the Clann Rury are such that they would do in a very short space of time what others could not do at all; and the combat that warriors could not sustain the Clann Rury would; and Conghal will meet<sup>2</sup> these demands"; and he recited the poem:—

O girl who lovest not a lover,  
 O sun-bright countenance!<sup>3</sup>  
 Fitting for you in every way  
 A brave warrior like Conghal;  
 Though you think well, O steadfast Bricne,  
 Of Conghal, son of Rudhraighe, the red!  
 I shall not love him, however,  
 Till he pays my demands.  
 What are the conditions?  
 Till we find what is the trouble,  
 You shall not get them through floods of valour!  
 Unless Conghal shall get them.  
 The three birds of the daughter of Cairtheann  
 With music, melodious<sup>4</sup> the display.

<sup>1</sup> Lit., 'he gave love to you.' <sup>2</sup> Lit., 'solve (these questions),' *ḟuairceóla*, 3rd sg. fut. of *ḟuarḟglaim*. On the origin of the root of this word, *vide* Atkinson, *Tri B. Gaoithe*, Appendix, p. xvi. It must be remembered that the 'ē' futures from which the mod. fut. in "eo" has developed is an analogical development from -ḡénā, redupl. fut., ḡoḡnu, &c. <sup>3</sup> Lit., 'countenance with the brightness of the sun.' <sup>4</sup> *I.e.* *cláir*, 'gentle'; *binn*, *binn*, 'sweet.'



And the yoke of Cearb's chariot, without prohibition,  
 And the helmet of Micscenmas,  
 Thou shalt get all these,  
 O fair girl of the flaxen hair!  
 All you seek, through valorous . . . (?)  
 You shall get them all, O girl.

## XLIV.

"Where are these things, O girl!" said Bricne, "that we may go to seek them?" "They are in the 'cathair' of Muirn, the woman-warrior," said she. "Where is that 'cathair'?" said Bricne. "Go east to seek it," said the girl, "and if it is not found in the east, go west; and if you find it not in the west, go south; and if you find it not in the south, go north; and may you have no good son till you learn aught save that from me." Bricne then arose, and came to Conghal and Fergus, and entered into converse with them, and said: "Your journey from Ireland is a successful one, O warriors!" said Bricne, "for the girl who refused<sup>1</sup> the sons of the kings of the world, viz., Beiuda, daughter of the king of Lochlann, has bestowed affectionate love upon Conghal, and a dowry was demanded of him, *i.e.*, the three birds of the daughter of Cairtheann, and the yoke of the chariot of Cearb, and the helmet of Micscenmas . . . the 'cathair' of Muirn, the woman-warrior; and she placed a bond and pledge upon us to find that dowry for her, *i.e.*, two ears of a horse over the pen of your shaving,<sup>2</sup> and your weapons prostrate beneath you; that every [land] you tread may be as slippery as raw-flesh of eel<sup>3</sup>; the pangs of a woman in childbirth be yours<sup>4</sup>; the life of a cloud of a wood

<sup>1</sup> Lit., 'a refusal of wooing.' <sup>2</sup> *Vide* Add. Notes. The reference is to the legend of the king who had two horse's-ears. The legend gave rise to the popular phrase, "ṡá ṡá éluar capaille ar labra lomgreach," in reference to anything of a secret nature. For the legend, *vide* Keating's History. I need not point out the obscurity of this incantation, which makes any attempt at rendering it so difficult. <sup>3</sup> earcomne, I have translated 'of eel'; there seem to be two nom. forms of the word, viz., earcu and earconn: of this latter form, earcomne is here the genitive. Cf. "Silva Gad." (Ir. Text), p. 265, 'Ocus ba sleimhne iná mong escuinne i niochtar aibhne,' 'and slipperier than dorsal fin of eel on river's bottom.' <sup>4</sup> Cf. the famous nóimios, or 'couvade,' of the Ultonians.



. . . (?) be yours ;<sup>1</sup> may you live no time<sup>2</sup> unless you find that dowry asked of you." Then Fergus gave a start so that he struck the very great troop (?) which was before him, and the serving-people of the house had hard work in protecting him from it. Conghal gave a thrust of his back against the wall so that there was not a couch or chair inside that he did not shake. The king of Lochlann saw that, as did his father, who was beside him, viz., Scoinne 'sciathamhlach,' an old warrior. "What distressed you thus, O hero, O Conghal?" said the king of Lochlann ; "and why were you angry with your 'ollamh'?"<sup>3</sup>

## XLV.

Fachtna Finn File rose then in the presence of them all, so that the nobles of Lochlann heard his address, and he said : "Yonder is a head of oppression of Ireland," said Fachtna Finn File, "*i.e.*, Bricne son of Cairbhre ; and unasked, he caused mutual affection to spring up between your daughter and Conghal, and he asked your daughter of herself without his being told so ; and she laid a task on Conghal that is not, indeed, thought capable of accomplishment." "Woe to him upon whom these demands were made," said the king of Lochlann ; "for were the hosts of the earth to try and meet them, they would not do so."<sup>4</sup> "Do you know, O king, where the things demanded<sup>5</sup> are?" said Fachtna Finn File. "They are in the 'cathair' of Muirn Molbhtaidhe in the south of Uardha," said he, "and were the men of the world to advance on that 'cathair,' they would get their surfeit of fighting outside the 'cathair,' not to mention that with the people of the 'cathair' itself ; and it is a fortnight and a month's sail from Lochlann east to that 'cathair.'" "We think it a grievous burden that

were angry with him': *cia bí leat?* 'who was annoying you?' *bioprao liom oo ló arcoróce*, 'they annoy me night and day.' Cf. Angle-Irish, 'they 'do be' at me.'

<sup>4</sup> Lit., 'if the hosts of the earth should seek them, they would not get them.

<sup>5</sup> Lit., 'they.'



orunn,” ar Conġal, “ar tteadēt i ceirié loclann.” “na h-abair rin, a Conġal,” ar Feircur, “uair na bfaġa neadé irin domhan an coibce do iairi an inġen ar rinne do ġeubda, ġion ġo nveach (1°) neach eile ann,” ar Feircur, “maċdora ann.” “Raċdora ann,” ar Conġal, “7 afeð ar voilġe linn eólur an mair a f’daġáil.” “Doibeurra airerò úuit, a Conġal,” ar Scoinne, “7 ni ġeubda caē no comlann muot uair renoiri mé féin, 7 doibéri mo rciadé úuitri óir do cairri-nġeraðo damra naē bfuġinn tiġerna tair éir mo báir no tair m’éir féin adēt mac iuġ éreann. Ir tura erein, a Conġal, 7 niri ġab neadé ie a ġualoinn rciadé ar feairi ina í”; 7 doibairt:—

Δ Conġal ber leat mo rciadé  
 ttrunta a triadé, obair (2°) ttroro  
 buaile curadh, erce ceairb (3°)  
 Dia rciuġ an ġa veirc a ttroro;  
 Saotair raoirrleiġi, ttróa caē;  
 Feri ġo maē ni fupail oi;  
 minic doibermir a caē  
 no ġo mbeē ar áir leth éli;  
 ġo n-eccair (4°) aireró ie a cner  
 eoiri an veir ir a ttrairh,  
 ġo voeilb leomair ar a tairb,  
 ġo mbile iairoinn éairil éruair,  
 O’a corrian (5°) éiriri éair  
 do telġmir a fupair móir ttor,  
 minic doibermir an caē (6°)  
 Con facemir an aġh moir con.

Δ Conġal.

Tuccaðo an rciadé arteaē iairrin, 7 tuccaðo do Conġal í. O’fech Conġal in rciadē, 7 do éuir ar a vealġain uair (7°) í. “Adá cómairle aġamra úuit, a Conġal,” ar Amleib. “Cieró í, a áiririnġ?” ar íairan. “Cuirið rciir an mair 7 an éadā do éuireabairi úib,” ar íé, “7 leirceró reaēairb an ġeimeaðo oir roġebēadai co roimneadé raðá[í]l aġamra ann, 7

(1°) 3rd sg. S-subj. (2°) MS., obair for obair, ‘who refuses,’ perhaps.  
 (3°) ceairb: O. Ir. ceirp, ‘cutting, slaughtering.’ (4°) eccair: Mod. Ir. eadair.  
 (5°) MS., éorrian. (6°) MS., áth. (7°) uair, 3rd sg. masc.



has been laid upon us," said Conghal, "on coming into the territory of Lochlann." "Do not say that, O Conghal," said Fergus; "for if anyone in the world shall find the dowry the girl asks, it is we shall; though no other shall go there," said Fergus, "I shall go there." "I shall go there," said Conghal; "and what we deem troublesome is obtaining information about the sea." "I shall make you a present, O Conghal," said Scoinne, "and I shall not fight or battle with you, for I am an old man; and I shall give my shield to you, for it was promised to me that it should not find a lord after my death or after me save it were a son of a king of Ireland. You are he, O Conghal; and no one ever laid on his shoulder a better shield than it"; and he said:—

O Conghal, take my shield;  
 Daring its lord, he refused battle!  
 Defence of warriors, stock of hewings,  
 From which the red spear springs in battle;  
 The work of a noble spear—thirty battalions;  
 One with a subsidy is necessary for it,  
 Often we gave battle  
 So that it would be on our left side  
 With an array of silver on its surface,  
 Between the right and left,  
 On its side, a lion's form,  
 And a slender hard rim of iron  
 From its hook shining (?), twisted  
 We cast its shower great . . .<sup>1</sup>  
 Often gave we battle:  
 And left the deer, great . . .<sup>2</sup>

The shield was brought out then, and was given to Conghal. Conghal examined the shield, and put it up on its rest above him. "I have an advice to give you, O Conghal," said Amlaff. "What is it, O high king?" said they. "Rest from the weariness of the sea and of the battle you fought," said he, "and let the winter pass by, for you shall be pleased and

<sup>1</sup> *mór ttop: top* (?). Atk. ("Brehon Laws," Gloss.), *s. v.* *top*. 'a head,' gives these further meanings: 'tower,' 'bush,' 'lord,' 'array.' <sup>2</sup> This line is obscure.

rciáimòamhgnóteir bari rceet (1°) 7 rliopṑar bari rleḡa 7 cóirugṑeir bari cclóirōme uairi atá aḡamṑa neac ṑobí ṑ'a fōḡloim 'ṑan cāṑiaig, 7 ar é inṑiṑor rceula ṑúinn .i. Uir-ḡreann ṑiaoi, mo ṑiaoi-ṑi réin, 7 anuairi bur mīthir [ṑí]bṑi sul ṑ'arccuim na caṑiaḡ ṑin maḡaiṑ ré ṑoimuib ar eóluṑ." "Ar í ṑin cóimairle ṑoḡénuimne," [ar] fāctna Finn file. Tucc ṑin rṑbācúir 7 ṑobirón (2°) mór ṑo Conḡal cona mīun-tiṑi 7 ṑoirónṑat maṑi aṑubairc an [ṑiaoi], 7 ṑo leccṑar ṑeacā an ḡeimṑeāḡ.

## XLVI.

Ir anṑiṑin aṑubairc Conḡal ṑe ṑiḡ loclann a cceann na [ḡeimṑiṑe]: "ullimḡteir lón 7 longa ṑuinn," ar ré, "uairi ar mīthir linn sul ṑ'iaṑiaṑ an cōibce ṑo h-iaṑiaṑ[ṑiainn]"; 7] (3°) ṑo ṑónaḡ amlaṑ ṑin aca. Ro tóccbāḡ mórōbblac leḡṑan ar muiṑi, 7 ṑobí ṑeólaḡ caicṑiṑ [ar mīṑ] o éirōḡaiḡ loclann co caṑiaig muiṑne molbṑṑaiṑe, 7 ṑobāṑar aḡ ṑeólaḡ ṑe mīṑ ṑairṑiṑi. [mī fā]caṑar ní aḡt an ṑiṑimament or a ccionnaiḡ 7 an ṑairce ina ṑimóil, 7 ṑo cōnncaṑar uacā ar a ccenn rliab mór ar lár an aiccén (4°); 7 ṑob' aḡbal a fāṑ 7 ceann ṑé bu ṑeaf 7 ceann ele bu [ṑua]ṑ, 7 a mīullac ar ṑeṑḡlaṑaḡ. "Cṑeo é an rliab úo, a Uirḡiunn ṑiaoi?" ar Conḡal. "Ar é ríṑo in [rliab]ṑ teineac atá ṑoimuibṑi," ar in ṑiaoi. "Cá conairi a ṑiaḡam ṑeacā ríṑo?" ar Conḡal. "Noḡa ṑṑuil [cona]ṑi ba ṑeṑ no ba ṑhuidṑe ṑeacḡa ríṑo aḡaṑ," ar in ṑiaoi, "uairi ṑa ṑí ṑú ṑo'n leṑ ṑhuidṑe ṑé ṑoḡéba [m]uiṑṑeucṑ (5°) cona tonnaiḡ ann 7 ṑa ṑí ṑo'n leṑ ṑeṑ ṑé ṑoḡéubā cioṑḡalcléaf (6°) ṑneacṑa an mṑaṑa (7°) mōiṑi ann i ccoimṑac na h-uairṑa 7 na teinṑiṑe; 7 ṑamāḡ

(1°) *Sic MS.*, for rciāṑa. (2°) Cf. ṑubācāṑ, ṑobirón, ṑobṑonac. (3°) The insertions in square brackets throughout are due in almost all cases to defects in the MS. arising out of the frayed condition of the edges of the leaves. (4°) *aiccén*; O. Ir. *oicīan*, from Lat. *oceanus*. *Vide Add. Notes.* (5°) *muiṑṑeacṑ*; O'R., *muiṑṑeacṑ*, 'unnavigable seas.' (6°) *cioṑ*, 'shower'; *ḡal*, 'puff, breeze.' (7°) *an mṑaṑa*: *muiṑ* is fem. in Mod. Ir. and neuter in O. Ir. In Middle Irish it is masc., as here.

happy with me, and let your shields be strengthened, and your spears be polished, and your swords be set in order ; for I have one in the ‘cathair’ who learnt that, and it is he gives tidings to us, *i.e.*, Uirgreann the druid, my own druid, and when it is time for you to go to harry the ‘cathair,’ he will lead you on the way.” “We shall follow that advice,” said Fachtna Finn File. That gave great pleasure and contentment to Conghal and his followers ; and they acted as the druid said, and they let the winter pass.

## XLVI.

Then at the end of the [winter], Conghal said to the king of Lochlann : “Let provisions and ships be got ready for us,” said he, “for we deem it time to go and seek the dowry that was asked of us” ; and they did so.

They launched a great fleet upon the sea ; and it was a month and a fortnight’s sail from the territory of Lochlann to ‘Cathair Muirn Molbhthaidhe,’ and they were a month sailing westward. They saw naught save the heavens above and the sea around them ; and they saw before them a great mountain in the midst of the ocean ; its length was great, and one end of it was to the south and the other to the north, and its summit was on fire. “What is yonder mountain, O druid Uirgreann?” said Conghal. “Yonder before you is the mountain of fire,” said the druid. “By what way shall we pass it?” said Conghal. “There is no way for you past it either southward or northward,” said the druid ; “for if you come to the north of it, you shall meet there with the rough sea and its waves ; and if you come to the south side of it, you shall meet with a snow-shower from the great sea where the cold and the heat battle<sup>1</sup> ; and were every single ship in your

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<sup>1</sup> Lit., ‘in the meeting of the cold and heat.’



fleet as big as the mountain, each wave on it would smash them"; and he recited the poem :—

Yonder is the mountain on fire,  
Though high the situation of the 'cathair';  
Not easy its storming, methinks!  
Its circuit is not near.  
If thou comest to the northern side,  
Ill shall befall you at once;  
The tide with its waves shall come,  
And shall wage strife with you.  
If you come to the southern side,  
Certain it is you shall have a hard fight;  
Your host shall change their countenance,<sup>1</sup>  
I tell you so it is.

"What shall we do in this matter, O Uirgreann?" said Conghal; "have you any other information to give us?" "I have," said the druid; "for in this way is yonder mountain: it has a hole through it, and the men of the earth would not discover a way to the 'cathair' to which you go save through the centre of yonder mountain; and I know the counsel that you must follow," said the druid. "Let your ships be bound together, and let Conghal's ship go first before them with me in it to give guidance, and the ships of the fleet following behind, and let the prows of the ships be bound together one after another." They did so; and it was the ship of Anadhal, son of the king of the Conchenns, that was last; and they placed a glass lantern on each of the ships, and in that way came towards the mountain; and it was a day and a night's sail through that mountain; and when they had passed through it, it was a fortnight's sail to the 'cathair' of Muirn Molbhthaidhe.

At the end of that time they saw the flaming 'cathair' of Muirn; and Conghal said: "What is yonder flaming 'cathair' that we see, O Uirgreann?" said he. "That is the 'cathair' you are seeking," said the druid; "and a wall of fire is around it."

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<sup>1</sup> 'To change their countenance, colour, &c.,' is a common mode of expressing fear in Irish.



## XLVII.

Then Conghal took his arms and said to the hosts :  
 "Range your battle-arms over your heads, and your spears  
 over the decks of your ships, and hoist your sails on<sup>1</sup> your  
 masts, and make a destructive<sup>2</sup> attack by rowing towards the  
 'cathair' forthwith." They did so till they reached the door  
 in the wall of the 'cathair.' "Let a platform be now made of  
 your ships," said the druid, "and the ships' sides be bound to  
 one another, for certain it is you shall meet shortly with opposi-  
 tion and contention ; and woe to the unwitting fleet that  
 came into this harbour, for no one who ever came into it  
 went out alive, and no more shall you ; for there are three  
 in yonder 'cathair,'" said he, "and it is with them you shall  
 wage the first combat, and the men of the world would  
 yield to those three, viz., a hag is there, and her name is  
 Saighead, daughter of Cairthann Corr, and she is a daughter  
 of a mother to Muirn ; and there are two leopards there, and  
 it is they that are first loosed to inflict slaughter on every  
 host that comes here, and each of the hounds in the absence  
 of the hag is worth a hundred" ; and he recited the poem :—

This is the 'cathair' of fire,  
 Round which is the wall, each great cloud,  
 Since we have entered its harbour,  
 We shall be subjected to great debility ;  
 Two leopards are in the dun ;  
 They shall bear us malice ;  
 Each of them equals a hundred in battle,  
 Not to mention<sup>3</sup> the hag,  
 Saighead, daughter of Carthann Corr,  
 You shall answer over the wave !  
 The colour of heroes shall change !<sup>4</sup>  
 I tell you so it is.

<sup>1</sup> Lit., 'on the tops of.'      <sup>2</sup> *amiamarēad*, lit., 'with ill consequences,'  
 'ill-fated': cf. *ṽrī bīor-ē*. (Atk.), p. 186, *inneall 7 iorēar an ēruir*  
*amiamarēad* ʒ *īn*, 'the arrangement and entertainment of that ill-fated abode  
 [hell].'  
<sup>3</sup> Lit., 'in the absence of.'      <sup>4</sup> Cf. note I, p. 96.







## XLVIII.

As to the hosts of the 'cathair,' when they saw the very great hosts and the manly and mighty crews, they were seized with very much wonder; and they set forthwith the great flaming wall blazing round them about the 'cathair'; and Conghal's fleet was not long there when they saw a single big man coming from the 'cathair' towards them: a bull-like, grey, very stout man was he, and round his neck a very thick ring of iron, and an iron chain to it, and another iron ring on the other end of the chain; and he came to a large pillar-stone on the strand, and he shook the chain. "What is that yonder, O druid?" said Conghal. "A man challenging you to combat," said the druid, "and wonderful is the combat he challenges you to, viz., someone is to place his back to yonder rock on the one side, and he on the other side, an iron ring being round each of their necks; and the iron chain between them thrown over the pillar-stone, and so they were to tug<sup>1</sup> at the chain between them till one of them is overcome,<sup>2</sup> and thus he cuts off everyone's head."

"Let one of you advance to yonder combat," said Conghal. "Were it a fight with arms or sharp weapons," said they, "we should deem it easier to reply, for we are ignorant of this combat."<sup>3</sup> "I shall go against him," said Anadhal Euchtach, son of the king of the Conchenns. He arose, and seized his arms, and jumped on to the prow of his ship till he reached the beach; and then he approached the pillar-stone, and put the iron ring round his neck. The big man gave a wrench to Anadhal, so that his head rose as high as the top of the pillar-stone, and Anadhal gave a great heave of his head and of his neck, so that he lifted the big man from the ground till the giant's back came against the stone. The giant gave another

<sup>1</sup> comtarras; lit., 'pull together,'  
on one of them.'

<sup>3</sup> Lit., 'it is unknown to us.'

<sup>2</sup> Lit., 'till it was gone

օւլե ճիլլըն չօ տարւա Առածալ մա յսրօ ճի մսլլաճ ճո ճալլէ. Ի՛ր ճո յոն ծօ Ելլիճ քօճ 7 ճոնչի՛ծեճճ Առածալ, 7 շոն ճեմ քերձա քարմալն ծ'ա ծիսոմ յոյոն ճճալլէ, 7 շոն տարլաւոն ծ'ա ճեռո 7 ծ'ա մսոնէլ ճի մ յլաճիւսծ շոյ ճարլաւոն ճո լծ լարոմոն տի՛ քսոնէլ ճո ճալլալճ շոյ ծիսիւսիւ ճ ճեռո ծէ ճի մ տրալի չօ տոնեարնաճ; 7 ճալլու Առածալ մա լաւոն լարլոն 7 ծօ ճօմմաճօր ճո ճօմլաոն. Ծօճա մօրօ քոնմա Ըոնճալ ճոնա մսոտլի մ քար յոն ծօ ճստոմ լեօ, սալ մօրն լոնճօմլաոն (1°) քեճ չօսուլլ յոն յոյ.

## XLIX.

Շօյրօ ծօճ'ծար ճոն լար յոն մտա ճօճօննաճար քար մօր Ել ծ'ա յ-լոնիլլօլլիճ ճի մ ճճալլալճ ճմաճ, 7 ճի է քա մօ ծ'քերսն նա ճալմա, 7 յոյ ծիսի քոնչալ յօլեճ ճի յ-ա ճալլաճ ճ յ-սլլլ ճա չա ճալլ ծէ օ ճ ճօն չօ ճ ճալլ. Ծիսիւսաճ լարսոն քօր ճ ճիւ (2°) ճոնա յլաճիւսն ծօճարն չլարլարօմոն քօր ճ չսալօմոն, 7 ճալլօլոմ լեճ'քօճար լալմօր մա լալմ, 7 ճօր ճօրլալարօմոն յոն լալմ Ել ծօ մար (3°) ճիլլաճ յօնչօմոնլ Ելլ ճ ճեճ'սոն 7 ճի ի յոն ծօճ' էրլլէճ ծօ'ն ճիլլաճ. “Ըա յիւ, ճ Սլլլլոն?” ճի Ըոնճալ. “Ծօճ'քար Գ ճալլ-լ յիւ,” ճի մ տրալ, “7 քի Ըոնճալ ճօմոնլ նա ճալլաճ է, 7 ճի ի ճիլլօր յօ լար ճի լաճ մ ճալլ ճ լեւլլաճ քի մ յօնիլլօլլիճ ճո յլլալճ ճոմսլ յօ ծօ'ն ճալլալճ չօ ճքերձ ճ ճիլլ ճիլլալ յիւ.” Ծօ ճաճ Ըոնճալ ճ յքալալաճ ճ մսոտլի մա ճիլլալլ, 7 ճօճօմալ Սլլլլլ-ճալ Սլլլլաճ մա յիլլ [ճ] Ալալ յոն, ծօ ճաճ ճ ճիլլա 7 ճալլ յօճ մ ճօմլաոն 7 ծօ ճն ճաճ ծիլ յի ճիլլ չօ յիլլալ ճ ճճալլալ, 7 ծօ ճաճ ճո յալլալ ճ յօրլալ Սլլլլլալճ, 7 ծօ ճիլլալալ չօ յիլլալ է, 7 ճօճօմալ նա յլլալ յոն սլլ ծօճա յօլլ լեօ ճո յալլօրլոն ճ

(1°) լոնճօմլաոն, ‘fit for fighting’; լոնճօմլաոն . . . ք, ‘fit to fight with.’

(2°) ճիւ, *sg. dat.* of ճլ, ‘left side.’

(3°) MS., մար.

tug, so that Anadhal was landed sitting<sup>1</sup> on top of the stone. At that the anger and fury of Anadhal rose up, and he gave a manly and virile thrust of his back against the rock, and he gave a tug with his head and his neck to the chain, so that he drew the iron ring through the giant's neck, and he shot his head from it headlong on the strand, and then Anadhal came to his ship and boasted of the fight. Conghal and his people were all the more inspirited by the fall of that man, since no one had proved his match in combat up to that.

## XLIX.

After that they were there only a short time when they saw another big man coming towards them from the 'cathair,' the biggest man on the earth, and every limb from top to bottom of him was blacker than a dirty cinder<sup>2</sup> that had been steeped in water. He had a black iron shield by his side with its very rough green-iron<sup>3</sup> chains over his shoulder, a sharp-edged very great sword in his hand, and a threatening iron lance in his other hand, like the pillar of the great candle<sup>4</sup> in the house of a nobleman, and that was the giant's sole spear.

"Who is that yonder, O Uirgreann?" said Conghal. "The cup-bearer of yonder place," said the druid, "and the light-keeper of the 'cathair'; and the request he makes of the people of the place is to permit him to go to the unwitting host that comes to the 'cathair,' in order to play his warrior-game with them."

Conghal began looking round at his followers; and when Muiredach Mergach, son of the king of Scotland, saw that, he seized his arms and went to fight; and they struck one another vigorously and right quickly, and the giant began to overcome Muiredach, and wounded him severely; and when the hosts saw that, they grieved at the straits in which Muire-

<sup>1</sup> Lit., 'happened in his sitting.'    <sup>2</sup> Lit., 'an old coal.'    <sup>3</sup> Or, 'bright iron.'    <sup>4</sup> On the 'rígh-chaindell,' cf. Joyce, "Social History," pp. 163-4.

րաճե Մայրեօհճ մաճ յո[ջ] Ալեան. Պօ ճիւղճ Երուսե ճոռ իր  
 7 ճօսեճարտ : “Ա մոճ յոջ Ալեան,” ճի իճ, “ճի ոճիւ ճօտ  
 ճարճ է իբի ճոնցեճալ (1<sup>օ</sup>) ճոմե ճա ճաճրճճ ճօնցեճար (2<sup>օ</sup>) ճ  
 ճօմիճ ճի.” Պօ Խ-մօթիճճ իճ Մայրեօհճ ճօճալ ճա  
 Երուճի իր 7 ճմոճ ճ իբի յար ճիճաճ 7 ճօ իճիճ ճ  
 ճլաճոմ մճ ճօր ճար ճօնԵրուճճ ճ ճիւմ յի ճօնցեճի  
 ճի ոճի ճի ճ-ճ մոմ ճօ իբի ճիճաճ, 7 ճի եմ ճի ճօ ճար  
 ճիւԵրուճ ճ ճօն ճճ ճլաճ 7 ճմոճ մճ ճի ճար.  
 “Րօթիճ Երուճ 7 Երուճճ, ճ ճիճիւ,” ճի ճոնցճ,  
 “ճի ճոմ ճար ճար իր 7 յի մօր ճճ ճի իճ իճար.”  
 “ճի մօր,” ճի Մայրեօհճ, “ճի ճօմ ճարճիճ (3<sup>օ</sup>) ճլաճի  
 ճիճաճ ճ ճօմեճլ ճ”; 7 ճօթ ճ ճօ :—

Ծօ էստե՛ր առ յօգնօ՛ւրք տօ՛ւս,  
 Ա յո՛յն լիճո՛ւք ո՛րս յիշօ՛ւն!  
 Ար մե՛ծ 7 ար ձիւթօ՛ւք առ քի՛ր,  
 Ար մարե՛ց տօ՛ւնիս՝ նա շնորհօ՛ւ,  
 Ա լիճօ՛ւքս լե՛րքսօ՛ւրք լոռո՛ւ  
 Ծօ Խնիք՝ ճիշդ օրս ;  
 Ո՛ր քիւն արմս՝ ա մարմնա՛ւ :  
 Բուրբուրօ՛ւնէ՛ք (4<sup>o</sup>) Ին Կոմեա՛ւնք  
 Ծօմարօ՛ւն (5<sup>o</sup>) յօգնօ՛ւրք Ծօրճ  
 Որք Երօ՛ւր, Ար քեր Կօմէ՛ս, (6<sup>o</sup>)  
 Ար Ծօմ՝ ճնորհ ցօւլէ՛ր ար Ծերիք ծիւտ  
 Ար Ի Երօ՛ւրք Եղիս՛ի Ծօ էստե՛ր .

Do τῆς,

L.

Իր ձոն լին ձօճոճոճար լիար սօար ձևմարտօ լիենթար  
 ար ձո ճճճլմալլ ձմաճ 7 լիլ լլլլլ լլլլլլլլլլ լլլլլ 7  
 լլլլլ ձոլլա լլլլլլլա լո լլլլլլ լլ 7 լիլ լլլլլլ  
 լլլլլլա լլլլլլլլլա ար ձլլլլլլլլ լլլլ ձձ, 7  
 լլլլլլ ար լլլ լո լլլլ, 7 լո լլլլլլ լլլլլլ ձ

(1°) MS., *conginalla*, the usual interchange of *m* and *b*: cf. *meaballu* = *memoria*, where the change is from *m* to *b*; here helped by dissimilation. (2°) MS.,

տօնցմար, same change as in (1°). (3°) MS., Ծօմարալլ = Ծօ + մ + բարբաւից, m., infixed pron. of 1st person: cf. Թօբբարբաւից Թօրօնօ Ծօ յ-ձեւ. (MacCarthy, "Todd Lect.," iii, p. 412, m. 4), and Ծառբարբաւից բւժէ ձեան (Id., p. 416,

dach, son of the king of Scotland, was. Bricne then arose, and said: "O son of the king of Scotland," said he, "it is a shame for you that it is the light-keeper of the 'cathair' repels you in fight." Muiredach felt rebuked<sup>1</sup> when he heard these words, and his anger arose against the giant, and he drove his sword into his body so that the cup-bearer's back was broken as it passed unhindered through his entrails, and he struck him another blow so that he shot his head from his body; and after that he came to his ship.

"Success and blessing to you, O warrior!" said Conghal; "that is a hero's fight, and you have suffered much." "I have," said Muiredach, "for the sharp-edged sword of the light-keeper has wounded me"; and he recited the poem:—

The fierce cup-bearer has fallen,  
O king of Ulster of the great hostages!  
Through the size and loftiness of the man  
It is pity his being in grief.  
His sharp-edged fierce sword  
Has wrought trouble to me;  
There is no weapon like it:  
The torch-bearer wounded me;  
The dark cup-bearer approached me;  
In sooth, no mild companion!<sup>2</sup>  
Through my deed of valour, it is certain,  
He fell on the strand to the north.

L.

Then they saw three dun-coloured gigantic heroes coming out from the 'cathair,' and they had three ominous-looking shields and great standard-like spears in their hands, and three tapering, hard, sharp swords, for attacking heroes; and they came to the beach, and challenged to combat forthwith.

<sup>1</sup> Lit., 'reddened.'

<sup>2</sup> Lit., 'was not gentle, the companion!'

O. I.). (4°) Ro + m + ēpečnāš : m, infixed pron. of 1st person sg.  
(5°) ro + m + mīācēt : mīācēt = T-preterite of mīšim, 'I reach.' (6°) an  
fep comēa = 'the man of partnership, the companion.' Δορcomēa, *infra*.

ccéodóir. “Cia hí rú, a Uirḡuinn?” ar Conḡal. “Tá míc do ḡoigro inḡin Cairḡeoinn rú do’n éailiḡ do éualabair,” ar in oiraoi, “.i. Tḡén 7 Tḡoḡlaim 7 Tḡuḡacal a n-anmanna, 7 neimḡiḡe údóirḡi ḡac comḡann o’a bḡuairabair mḡam aḡa bḡeughaḡ rú.” “An tḡair bḡacair íao?” ar bḡuicne. “Aḡeḡ [ḡo oe]mḡin,” ar in oiraoi. “Cḡeo acḡ tḡair bḡacair eile uaimne’n a n-aḡaíḡ?” ar bḡuicne, “.i. [Meḡin]e, Seimne, 7 Laḡairne, tḡi comḡaltaḡa Conḡail.” “Roba oirliḡ uaimne comḡonn [’na n-aḡaí]ḡ,” ar íaoḡan, “7 tuḡa o’a rḡuáil oḡuinn acḡ oíḡ bḡr oḡḡeubam ann.” Do ḡabḡaḡair [iaḡi ḡin] a n-aḡma 7 táḡḡaḡaḡi ḡuḡan tḡaiḡ, 7 do úuḡuic acḡ a éile úioḡ ’na ḡeḡeḡ .i. an tḡuair Ulltaḡ 7 an tḡuair aḡmaḡiac, 7 do tḡuaircc acḡ a éile aca, 7 do éḡiḡ ḡairceaḡ [na n]ḡaoirḡeal ór na h-aḡmaḡiacáib ḡuḡi tḡuḡaḡair tḡi míc inḡine Cairḡeoinn ḡin ccomḡonn 7 ḡo úi[éaann]raḡ míc ḡionntáin íao 7 tuḡaḡaḡi a ccinḡ leó o’a maorúioim ḡo Conḡal. “Beḡuḡ buaíḡ 7 beannaḡtaḡin,” ar Conḡal. “ḡac maíḡ úuḡ, a áḡuḡi,” ar íaoḡan, “7 ḡac comḡann mḡ tḡuḡar oḡḡa oḡḡeubam oíoc é leḡrú”; 7 roḡeḡ:—

ḡac maíḡ úuḡ, a mḡ uḡaḡ!  
 ḡo líon céo aḡuḡ cuḡaḡ,  
 oḡoḡeḡaḡair lḡmḡ malle  
 tḡuair cloinne na caillḡhe,  
 [Tḡ]én, Tḡuḡacal, aḡ Tḡoḡlaim;  
 Tḡén oobí oḡuinn a n-oimḡ,  
 Tḡeḡaḡair ḡo luac linne,  
 [an] éḡann éoḡrac éairḡinne,  
 an ccéim bem ar in ḡuaḡaḡ  
 ḡan ainḡor ḡan ḡionḡuaḡaḡh,  
 ḡac comḡanno ḡoḡoíḡ (I<sup>o</sup>), a ḡlaíḡ!  
 oḡḡeubmaorḡe oíoc ḡo maíḡ.  
 ḡac.

(I<sup>o</sup>) ḡo + o + ḡoíḡ : o = 2nd pers. sg. infixed pron.

“Who are these yonder?” said Conghal. “Three sons to Saighead, daughter of Carrthann, the hag you heard of,” said the druid, “viz., Trén, Trothlamh, and Triscatal are their names, and every fight you waged up to this is nothing as compared with that with these yonder.” “Are they three brothers?” said Bricne. “They are, indeed,” said the druid. “What more natural than for three brothers of us to oppose them?” said Bricne, “viz., Meirne, Semhne, and Lathairne, the three foster-brothers<sup>1</sup> of Conghal.” “To wage combat against them were grievous,” said they, “and yet you order us to do so even though we shall die in it.” They then seized their arms, and came to the strand; and the six of them attacked one another, viz., the three Ulstermen and the three foreigners, and they smote one another; and the valour of the Irishmen rose against<sup>2</sup> the foreigners, so that the three sons of the daughter of Carrthann fell in the fight, and the sons of Fionntan beheaded them, and brought their heads with them to Conghal to boast of them.

“Success and blessing to you,” said Conghal. “Every good be yours, O high king,” said they, “and in every kingly combat that you shall engage, we shall protect you in it<sup>3</sup>”; and they said:—

Every good be yours, O king of Ulster!  
 With plenty of hundreds and warriors;  
 There fell by us together  
 The three children of the hag,  
 Trén,<sup>4</sup> Triscatal, and Trothlamh;  
 Strong upon us was the dread of them;  
 They fell quickly at our hands,  
 The triumphant children of Carrthann!  
 As long as we are on the hosting,  
 Without pleasure, without refreshment,  
 In every attack that comes upon you, O prince!  
 We shall defend you well.

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<sup>1</sup> comhaltaḁa = ‘foster-brothers’; comḁaltaḁa = ‘foster-sons.’ <sup>2</sup> Lit., ‘over.’ <sup>3</sup> Lit., ‘we shall ward it off from you.’ <sup>4</sup> I.e., ‘Strong.’







## LI.

Then two wolves were loosed at them from the 'cathair,' and when the hosts saw those rough-haired,<sup>1</sup> ugly, fierce wolves, the sight of them completely subdued them.<sup>2</sup> "Well, O companions," said Uirgreann the druid, "you shall all die through those yonder, for it is thus with yonder wolves, neither pointed nor sharp-edged weapons harm them, and each of them is equal to a hundred in battle." "There is nothing in the world we should have to cope with<sup>3</sup> that our arms would not injure," said each of them.

Then wild fury was aroused in the wolves,<sup>4</sup> so that every hair on their bodies became rigid and very red, and they swam out to sea towards the hosts. When the hosts saw that, great fear and dread filled them all. When Criomhthann Caomh, son of Fergus Fairgge, saw the host so terrified at the wolves, he jumped out of his ship into the sea, and swam through the sea towards the wolves; for that man was equally dexterous<sup>5</sup> on sea as well as on land, and the wolves made towards him. He plunged his head in the sea to escape from them, and the water-hounds dived after him. He rose up again to escape from them,<sup>6</sup> and he raised his head, and as he rose the wolves attacked him together, and they ripped the flesh and fair skin of the warrior from the white bone, and he escaped again from them under the sea, and the wolves followed him. He rose again between the wolves and he seized a wolf in each hand by the foot, and he drew them with him to the rock against which the wave rises; and he struck the rock with them so that their brains came out at their ears, and so that he broke their bones under<sup>7</sup> their skins;

onóim, 'wolves,' and for uniformity I have translated *coim*, 'wolves.' *Infra* they are called water-hounds, *uobánóim*. It is difficult to say to what species of animal they belonged. <sup>5</sup> *Coimóer*: 'equally at home in,' 'equally dexterous in': cf. Stokes, "Zeit. für Celt. Phil.," Band i., s. v. *coim-óer*. 'having an equal right,' 'equally entitled.' Different from *coimóesr*, 'as handsome.'

<sup>6</sup> Lit., 'he rose up from them.'

<sup>7</sup> Lit., 'in the midst of.'



and when the hosts saw that, they proclaimed the feat right quickly. "You have seen great valour heretofore," said Bricne "and that is the most powerful and bravest display of valour from the beginning of the world till now, and welcome are those with whom you have come from your home, O companion! and your deed is a victory of valour"; and he recited the poem:—

Good is your journey from your home,  
O fair, triumphant Cíomhthann!  
Welcome are those with whom you have come,  
O son of Fergus Fairge!  
Thou gavest a leap out of thy ship;  
Thou didst breast the strong wave;  
And swimming strongly eastward,  
Thou didst slay the two wolves:  
Two wolves were in the 'dún':  
They bore us ill-will:  
Thou didst slay, in fine (?), the noxious hounds!  
Full good thy help to us.

## LII.

They were but a short time there after that when they saw the mouse-face of a twisted, bony, rough-throated dun hag coming out of the 'cathair,' and a grey dress round her, and three beautiful wondrous birds on her shoulder, and a yellow, very beautiful, golden-trimmed<sup>1</sup> garment round the birds, and a bird on her right shoulder, and a bird on her left shoulder, and a bird on her breast. "What is that yonder, O Uirgreann?" said Conghal. "Woe is that!" said the druid. "Yonder is she who shall take away your life," said he, "viz. Saighead, daughter of Carrthann Corr; and these are the three birds which the daughter of the king of Lochlann asked of you, and they are magic birds, and they would lull to sleep the wounded and sick people of the world with their music. When Saighead, daughter of Carrthann, sends forth a whistle from her throat, the birds answer her so that they create vigorous

<sup>1</sup> Lit., 'beautiful top of gold.'

'quicker than a cat after a mouse,' Stokes. *forḡarman* in this case would be the gen. of *forḡarman*.

7 յձ ԸԸԼԱՐԱՆՈՒՐ ԼԱՇՏ ՈՒԱ [ԵԸԼԱՐԱՆ] (1°) ԵՐՈՒՐ ԲՐՈՒՐ 7 ՈՒՆԱՐՈՒ ԻՏՈ, ԸՐՈՒՅՈՒ ՈՒԱ ԲԵՐԱՄ ՈՒ ԵՆՈՒՐ ԻՐ 'ՈՒԱ ԼԱՆՃԵ ՈՒՐԱՐԱՐՈՒՐ [ԻՏՈ] 7 ԱՐ Է Ա ԸԸՈՒՆԼԱՅՈՒ ՈՒ ԸՒՐԱԲԵԱՅՈՒ ՕՐՈՒԱ ԱՒԼԵ 7 ՈՒ ԵՒԱՅՈՒ ՈԵՐԵ ՈՒՆԱ ԲԵՈՒԼԱ ՈՒ ՃԱՇ ԴՈՒՆԵ ՈՒՆ [7 ԻՐ Է] ԲՐՈՒ ՈՒՅԵՆԵԱՐ ԲՈՒՆԲՐ; ԸԱՆԲԱՅՈՒՐԵՐ ԱՆ ՇԵՐ ԲՐՈՒ ՅՈՒՆ ՈՒՅՈՒ ԸԸՈՒՆԼԱՅՈՒ ԲՈՒՆ ԱՒԼԵ 7 ԵԸ[ՈՐԱՅՈՒ ԲՐ] ԵԱՐ ԸԸՈՒՆ ՈՒ ԵԱՐ ԸԸՈՒՆԼԱՅՈՒ ՅՈՒՆ 7 ՈՒՅԵՐԱՅՈՒ ԲՐ Ը ԸԼԱՆՈՒ ՕՐԱՒՆ." ՈՒ ՃԱՅ, ԱՐՈՒՐԱՐ, ԱԸԱՐԱՆ 7 ՈՒ[ԸԱՃ]ԼԱ ՈՒ ԲՐԱՅՈՒՅ ԱՒԼԵ ԲԷ Խ-ՈՒՆՈՒՐԱՆ ԱՆ ԲԸՈՒԼ ԲՐՈՒ ՅՈՒՆ. ՈՒ ԸՈՒՇԱՒՆ ԱՆ ԸԱՒԼԵԱՇ Ա ՇԵՐ ԸՐՇՇՐ 7 ՈՒ ԲՐԵՋՐԱՅԱՐ ՈՒ Խ-ԸՈՒՆ ՃՈ Խ-ԱՇԼԱՄ Ի. ՕՒՇԱԼԱՅԱՐ ՈՒ ԲՐԱՅՈՒՅ ԲՐՈՒ ԵՋԱՅԱՐ Ը ԲՋԱԼ[ՈՒ] ԲԷ Ա ԼՈՆՃԱՒՆ 7 ՈՒ ԸՒՐ Ը ԸԸՈՒՆԼԱՅՈՒ ԱՒԼԵ ՕՐՈՒԱ ԱՇԵՄԱՅՈՒ ԱՐՋՐԵԱՆՈՒ ՅՐԱՐՈՒ, ԲԵՐՇՇԱՐ, 7 ՇՈՆՃԱԼ. "ԵՐԱՅ, Ա ՅԵՋՈՒՆԱՐ!" ԱՐ ՈՒ ՅՐԱՐՈՒ, "ԸԱՐԱՐ ՈՒՐԱՐԱՐԱՐ-ԲՐ ՅՈՒՆ 7 ԱՇԱ ԱՆ ՇՈՒՆԼԱՅՈՒ ՅՈՒՐ ԸԸԱՅԱՅՈՒ 7 ԵՐԱՅՈՒ [ԲՈՒՆ ՈՒ] ԵԱՐ ԸԸՈՒՆԼԱՅՈՒ, Ա ՇՈՆՃԱԼ 7 Ա ԲԵՐՇՇԱՐ! 7 ԵՆԲԱՅՈՒՐԵՐ ԵԱՐ ԸԸՈՒՆ ՈՒ ԵԱՐ ԸԸՈՒՆԼԱՅՈՒ ՅՈՒՆ." ՇՐՇ ԸՐԱ ԱՇՏ ՈՒ ԸՒՐ Ը ԸԸՈՒՆԼԱՅՈՒ ԱՒԼԵ ՕՐՈՒԱ ԱՇՏ ԲԵՐՋԱՐ Ը ԸՈՆԱՐ, 7 ԱՐԵՅ ԵՋ ՅՈՒՐԱՆ ՃԱՆ ՇՈՒՆԼԱՅՈՒ .Ա. ԵՋ ԱՆ ՅԸԱՅ ՕՐԱ ՈՒ ԵԱՐ ՈՒ[Ա] ԵՐԱՇ 7 ՈՒ ՃԱՅ ԱՅ ՃԱՆ Ա ԸՐՈՅԵԱՅՈՒ 7 Ա ՈՒԵՐ 7 Ա ՅԸԱՐԱՆՈՒ ՅԷ 7 ՈՒ ԲԸՇ ԸԱՐԱՐ, 7 ԱՐՇՈՆՈՆԱԻՇ ԱՆ ԲՐԱՅՈՒՅ ԱՒԼԵ ՈՒԱ ԸԸՈՒՆԼԱՅՈՒ 7 ԵԱ ՅԸՄՈՒՆ ԼԱՐ ՃՈ ԵՐԱՐԱՅՈՒ ԸԱՐՈՒՆԵ ԱՆ ՅՐԱՅԱՅՈՒ ՅՈՒՆ 7 ԵՋ Ա ԼԱՄ Ա ԸԸՈՒՆԼԱՅՈՒ (2°) Ա ԲԸՐԵԽ, 7 ԵՋ ԼԸԱՇԱՆ (3°) ԼԱՐՈՒՇԱՒԼԸԱՅՈՒ ԱՐ 7 ԵՋ ԱՐԱՐԱՐ ԲԵՐԱՅԱՐԱՒ ԵՋ ՃՈ ԵՐԱՐԼԱ Ը ԸԱՒԼԱՇ Ա ԸՐԱՅՈՒՇՈՒՆ ՈՒՆ ԸԱՒԼԼԻՅՈՒ ՃՈ ԲԱՇ Ա ԸՐԱՅՈՒՅՈՒՆ ՈՒՆՇՈՒՆ Ա ՅՈՒՅՈՒՆԱՆ ԵՐԷ ՈՒ-Ա ՇԸԱՆ ղԱՐԱ ԲԸԱՇԵԱՐ ԸԱՐ ԸՒՐ ԱՆ ԸԱՒԼԵԱՇ ԱՐ ԼԱՐ ՈՒ ԵՐԱՅԱ ՃՈ ԵՐԱՐԵԱՇ, 7 ԲՈՒՆՃ-ԲԵՆ ՈՒ ԸԱՐԱՇԵԱՆ ՈՒ ՈՒ-ԷՆ 7 ՈՐԱ ԸԱՐԱՅՈՒՅՐԵՆ (4°) ՅՐԱ ԻՏՈ ԱՐԱ ԲԱՅԱՅԱՐ ՈՒ Խ-ԸՈՒՆ ԵԱՐ ԱՅ ԵՐԱՐԱՆ ՈՒՆ ԸԱՒԼԼԻՅՈՒ ՈՒԱ ԸԸԸԱՆ 7 ԱՆ ԲԱՇ ՈՒ ԵԱՐԱՐՈՒ ԱՅ ԸՐՈՒՄԱՅՈՒ ԱՐ ՈՒ Խ-ԸԱՆԱՒՆ ՈՒՅԱ ՈՒԱՒԱՅԱՅՈՒ ԱՅԱՅ ՅՈՒՇԱՆ ՈՒ ԼԱՆՃԵ ԵԱՆՃԱՅԱՐ ԱՐԱՇ ՈՒՆՈՒՐՈՒՅՈՒ ԲԵՐՋԱՐԱ ԲՐԱՅՈՒՅ ՈՒ ԸԱՇՐԱՇ.

(1°) As has been said before, the words restored in square brackets have been lost in the MS. owing to the fraying away of the edges. Read perhaps Լաճ Ուա ԸՐԱՐԱՆ. (2°) ԸՈՒՆԼԱՅՈՒ: dat. of ԸՈՒՆԱ, gen. ԸՈՒՆԱՅ. Windisch translates by 'shield'; more correctly applied to the boss. (3°) ԼԸԱՇԱՆ: a half-round stone evidently carried in the hollow of the shield, and cast by the warrior in battle. *I vide* Add. Notes. (4°) MS., ԲՐԱ. For ԵԱՐԱՅՈՒՅՐԵՆ, 'seize': cf. Stokes,

melodious sounds, and if the people of the earth, whether men or women, were to hear it, though they had been standing up, they would be left lying down, and they would all fall asleep, and each one of them would not have the strength of a woman in confinement through what shall be done to you ; that music shall be played to you till you are all asleep, and she shall cut off your heads when you are asleep, and she shall avenge on you her children."

Fear and dread seized all the hosts during the recitation of this news to them. The hag poured forth her music, and the birds answered her right quickly. When the hosts heard that, they placed their shoulders against their ships, and they all fell asleep save Uirgreann the druid, Fergus, and Conghal. "Woe, O good people!" said the druid, "my prophecy has come upon you, and the sleep is deceiving me ; and you shall fall asleep, O Conghal and O Fergus ! and your heads shall be cut off in your sleep." However, they all fell asleep save Fergus alone ; and what caused him not to sleep was that he took the gold pin that was in his cloak, and kept pricking his feet and his fingers and the palm of his hand with it, and he looked and saw the whole host sleeping, and he was assured that the druid's prophecy would come upon them ; and he put his hand in the hollow of his shield, and took out of it a warrior stone, and cast it vigorously and in manly fashion so that it struck the hag on the top of her hard head, and carried an equal amount of the brain of her dark brow right through her head, so that the hag fell on the strand in grievous plight ; and he jumped to seize the birds, and he did not seize them, for the birds died when the hag fell before them ; and whilst he was bending over the birds in order to cast them towards the ship, the garrison of the 'cathair' came out against Fergus.

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"Fis Adam." (Simla ed.), p. 29 (169): *Ṭarraigro lib, a aingliu nimu, mnanmian nécpaiboirpes*, 'seize with you, O Heaven's angels, this impious soul'; and "Brehon Laws," Gloss., s. v. *Ṭarraigro, corachtain*.

## LIII.

Ócōonncaṣar ṡaiym ar in tṡaiṣ 'na ṣonar é, mo ṡuṡṡuṡcaṣar ṡiaṡa ṡeṡṡa ṡuilecá ṡaiṡ 7 na ṡleacá mo ṡuṡṡuṡcaṣar ṡaiṡ mo ṡṡuṡṡuṡleṡṡuṡm a ṡṡennoṡb a ṡṡac 7 a ṡám 7 a ṡaṡar uile íaṡ, 7 mo ṡṡaṡb ṡeṡcaṡ ṡeṡ ṡacá ṡleṡṡe acá; 7 ar í ṡáṡ in tṡṡuacá a tṡmcioll ṡeṡcaṡa acá ṡṡuṡṡaṡ ṡo ṡuṡṡaṡ ConĠal cona cāthaiṡ; 7 mo éṡuṡ ṡṡuṡne 7 aṡconnaṡic a cāṡeṡna ṡuṡaṡ acá a ṡaōṡṡuṡṡaṡ .i. ṡeṡṡuṡ, 7 ṡo ṡeṡṡeṡṡaiṡ tṡu ṡṡeucá ṡoṡṡa ar a ṡṡacáṡ, 7 ṡo éṡuṡ ConĠal a cācōóṡ 7 ṡo eaṡaiṡ a cācā ṡe h-aṡṡaṡ ṡon uaiṡe ṡo ṡiaṡṡoṡb ṡoṡṡuṡeṡṡe ṡaṡaiṡle (1°) 7 ṡo ṡleṡṡaiṡ ṡṡoṡṡa ṡṡuṡṡeṡṡa 7 ṡo claiṡṡṡṡb oṡṡuṡuṡ iōṡṡaiṡ (2°) ar ṡáṡ na tṡacá cō tṡṡeṡṡaṡ; 7 mo cōṡṡuṡe mōṡ ṡṡuṡṡaṡ ṡṡuṡne 7 cācā ConĠal ṡo'n cūṡ ṡuṡ, 7 ṡo h-eṡṡaṡ a n-iōṡṡuṡ eṡṡṡa 7 mo ṡiṡṡeṡ ṡṡuṡṡaṡ na ṡoṡṡuṡ ṡo ṡám-ṡioṡṡa le Ceaṡb 7 le ṡṡuṡuṡ 7 le ṡṡeṡṡuṡ, 7 a cūṡṡ aṡuṡuṡ oṡṡa ṡaṡṡeṡ ṡṡaṡṡeṡṡa in ṡṡacáṡ Cūṡ, 7 a cācāṡaiṡ caoṡ cūṡṡaṡṡa in cācāṡ ṡṡeṡṡuṡuṡ ṡ'a ṡṡeṡ ar aṡuṡb, 7 in ṡṡaṡaṡ ṡeṡṡa naṡ ṡaṡṡaiṡ íaṡ, 7 nī ṡṡaṡ cācā nō cōṡṡuṡ ṡṡuṡ, 7 tṡṡaṡ ṡṡaṡaṡ cāṡṡa ṡo cāthaiṡ ConĠal. Iōṡṡaṡ ṡeṡcaṡa ṡoṡaóṡeṡ ṡan aṡṡa aṡṡe, 7 aṡconnaṡic an t-éccen a ṡaṡaṡar na h-uṡṡaṡ 7 ṡoṡ' oṡ le ṡeṡṡuṡ an t-aṡṡoṡṡuṡ ṡuṡ ṡa mṡeṡ cūṡuṡ a ṡṡuṡṡeṡ aṡṡe, 7 ṡoṡeṡ ṡeṡ a cūṡ ar in cācāṡaṡ, 7 aṡconnaṡic ṡṡuṡṡan ṡṡoṡe ṡo cācā ṡoṡuṡ na cācāṡ, 7 ṡic ṡeṡa 7 ṡṡaiṡṡeṡna an acá ṡeucáṡ uācā 7 aṡ ṡoṡ ṡoṡṡa acá cōṡṡṡaṡ an cācāṡṡṡuṡṡuṡ 7 ṡo eṡuṡ ṡṡuṡṡuṡeṡ 7 ṡeṡṡ ṡeṡṡuṡa 7 cāṡuṡ cāṡ ṡoṡuṡ na cācāṡ 7 ṡo íaṡ a ṡa ṡoṡ ṡoṡṡa um in ṡoṡ cōṡṡáṡa ṡuṡ, 7 tṡcṡṡaiṡ cṡoṡṡa anṡaṡ uṡṡe (3°) ṡuṡ ṡeṡṡuṡ an ṡṡuṡṡan ṡa mūṡ na cācāṡ ṡo ṡṡuṡaṡ a ṡaṡṡe an uile ṡáṡ, 7 tṡṡṡan an ṡoṡ a

(1°) áille: pl. of álainn.

(2°) ionṡaiṡ: cf. Windisch, s. v.

(3°) uṡṡe: i.e. 'on the tower.' ṡoṡ is therefore fem.

LIII.

When the multitude on the strand saw him alone, they shot a vigorous wound-inflicting<sup>1</sup> shower at him, and the spears which were shot at him, he received them between his palms, hands, and fingers,<sup>2</sup> and Fergus slew a man with every one of the spears; and it was the shout of the host round Fergus attacking him that awoke Conghal and his battalions. Bricne arose, and he saw his own lord in danger, viz., Fergus, and he gave forth three war-shouts from his throat; and Conghal arose forthwith, and hastily drew up his battalions in a short space of time with red, beautifully coloured shields, and sharp-pointed, blade-keen spears, and gold-hafted, inlaid (?) swords on the strand. The great host of Muirn and the battalions of Conghal fought thereon, and strife was set up between them, and the ships' host was terribly oppressed by Cearb and Muirn and Miscenmas, and the beautiful, golden, firm, and magical yoke was round Cearb's neck, and a lovely cased helmet was on the head of Miscenmas as a defence against arms, and neither pointed nor sharp-edged weapons injured them, and battle or combat availed not against them; and they repulsed bravely the battalions of Conghal.

As to Fergus he was without arms, and he saw the straits in which the Ultonians were, and Fergus grieved at that oppression whilst he had the power to help, and he turned round towards the 'cathair,' and he saw the glass sun-bower beside the door of the 'cathair,' and little boys and fair girls there looking on, and one royal tower supporting the bright sun-bower; and the martial-glow and anger of Fergus arose, and he came through the door of the 'cathair,' and he clasped his two royal hands round the supporting pillar, and he gave it a great shake so that he shattered the bower under the wall of the 'cathair,' and all that were in it were killed, and he raised the tower from the ground, and came with it towards the army

<sup>1</sup> Lit., 'bloody.'

<sup>2</sup> ἑσθλαῖ = lit., 'the interstices between the toes or fingers.'







forthwith,' and began to crush it in wild and very vigorous fashion, and he inflicted heavy, great, and thick slaughter on the battalions, and made of them one battalion, both of his own hosts and the followers of Muirn; and they deemed it easier to go for their arms and their own sharp-edged weapons than to be prostrate before Fergus; for almost<sup>1</sup> thirty heroes fell at his hands with every blow they received, so that he left the best of<sup>2</sup> them all dead in their gore on the strand.

As to Cearb he inflicted great slaughter on the battalions of [Conghal]. When Fergus heard those body-strokes, he came towards Cearb through the battalions, and a great number of soldiers were slain by them. Fergus scattered them all on either side till he reached to where Cearb was in the battle, and he made a stroke at Cearb, and Cearb raised his shield to defend himself, and he made small fragments of the fine shield at the feet of the warrior; and he gave him a second blow, and as he was not able to avoid it the blow cut off the top of his head, so that he left him lifeless in that place. Fergus went to the battle after that, and the host of the 'cathair' divided before him since Cearb had fallen at his hands, and they were not able to resist him after that.

## LIV.

As to Miscenmas he waged battle with Cairbre Congan-  
cnesach, son of Cairbre Crom, and he drew from Cairbre the  
groaning of unequal combat; and Fergus heard that and came  
to help Cairbre; and Fergus struck Miscenmas so that he  
broke his shield and his helmet on his head, and he broke the  
neck of the warrior as well, and Muirn grieved at that warrior  
of her people being slain, and she herself was waging the  
battle right bravely, and each one took his part in the battle  
then; and so closely was the battle woven together that a

<sup>1</sup> Δρ υαίλλ ηαέ: lit., 'it is little that . . . not.'  
 φορῖλα = 'the choice portion, the best.' The syntax is not clear to me.

<sup>2</sup> MS. has οφῖλα.

n-uillinn go céile é, 7 táinig Anadál mac mġ Concenn 7 Muireodhac Meirġeac mac mġ Alban 7 Cuiomġann mac Ģeirġura Ģailġġe 7 Oilġl Teoġa Ģaoġ 7 Oilġl Teoġa Cġioġ, 7 doġenġaġ ġin uile a mbġin cġġa 7 a ġġġe mġleġ ġr cġġ Muġine, 7 táinig Meġine, Semne, 7 Ģaitġġine, Ģiġoġ, Ģeġce, 7 Ģiġnuġ (1<sup>o</sup>) i tġuġuġeġ an cġġa céoġa, 7 ġio cġnuġġġoġ ġin an cġġ a cġeġoġi. Muġin umoġġio ġio ġġġġoġe ġġ ġġoġġe na ġġuġġ ġio ġio ġio h-ġuġ a ġiġbe Conġal. Ba h-ġġġġġġġoġ oġ Conġal ġoġġoġ ġġ a h-ġuġġġġġ ġr ġuġ an cġġa ġo tġġġa ġi i 7 tuc ġġġġ ġe ġġġġ ōi 7 [ba] ġainne ġe Ģiġuġ (2<sup>o</sup>) 7 ba beġġġ a Ģġġġ moġġġ ġacġ coġġġġ o'ġi cuġġeġ a Ģġġġ an cġġuġuġġ Conġal 7 Muġine; uġi ġr ġġġġġ ġoi Muġin .i. ġio mġġ Ģoġġġġ ġr Ģeġġġ an beġġa uile iġġoġ ġġġġġ .i. neġġ céo i cġġġ no i cġoġġġġoġ inġte, 7 ġio ġġġ ġġ Ģoġġġġ Conġal ġin cġoġġġġ ġuġ ġġġ (3<sup>o</sup>) a ġġġġ Ģuġ. Ó'ġoġġġġġ Ģuġġe ġin, ġio Ģeġġġ ġio ġġġ 7 ġio ġġġġġġ ġuġ ġġġġ[ġ]oġi cġġ uile Ģuġ. "Oġ oġ cġġ ōuġġġġ, (4<sup>o</sup>) a Conġal!" oġ Ģuġġe, "uġi nġ mac mġ Ēġeġġġ ġġ 7 ġr ōuġġa ōġġġa in ġġġe inġ ōuġ, 7 ġġġġġ ġuġ ġu Ģuġġe 7 ġeġc ōġġġa an cġoġġġġ 7 ġiġġ inġġen ġu[ġ] Ģoġġġġ ġġam." ġr ġġġ ġin oġ ġuġġ Ģeġc, cġġġġ 7 cġioġġġ Conġal, 7 oġ ġġġ ġġ Ģoġġġġ Muġine ġio tġġġġġ ōġ ġeġġ in ġġc mbġġ ōi, ġġuġ tuc cġġ cġoġġa cġeġo ġi a céġe, 7 tġġ Conġal an cġġeġġ uġġġġġġ uġuġi .i. oġ ġen a cġeġġ o'ġa cġġuġġ 7 oġ cġġġġ 7 oġ cġoġġġoġġ ġi Ģġi an cġġa é.

(1<sup>o</sup>) Also occurs in text as Ģiġnuġ. (2<sup>o</sup>) ġainne ġe Ģiġuġ: cf. Meyer, "Contr. to Ir. Lexic.," s. v. banne; banna ġiġ Ģiġuġ, 'a drop before a shower.' O. Ir. Ģiġ, Ģiġa, and Ģe-n, Ģiġ-n have fallen to Ģe in Late Middle Irish. I should, perhaps, translate Ģe here by 'before.' Cf. also Windisch, "Wörterbuch," s. v. banna and Ģe-n.

(3<sup>o</sup>) ġuġ ġġġ: 3rd sg. pft. of ġġġ, 'moan, resound, roar.'

(4<sup>o</sup>) cġġ ōuġġġġ: the expression occurs in "Silva Gadelica." I have lost the reference. Cf. Hogan, "Irish Idioms," p. 82, oġ oġ cġol ġġuġ oġ cġoġġġġġġ! 'Woe betide you!'

four-wheeled chariot would stretch from end to end of it<sup>1</sup>; and Anadal, son of the king of the Concheanns, and Muiredach Mergeach, son of the king of Scotland, and Criomhthann, son of Fergus Fairgge, and Oilill Teora Gaoth and Oilill Teora Crioche came, and they all cut out their warrior-gap and their warrior-path in the battalion of Muirn; and Merne, Semhne and Lathairne, Fraoch, Ferg, and Fithnius came to the north of the same battalion, and they thinned forthwith the battle-throng.

Muirn, however, kept<sup>2</sup> attacking the hosts till she reached the place where Conghal was. Conghal had been seeking her through the battle till he met her, and he opposed his shield to hers; and it was as a drop to a shower, and it was little as compared with much, every combat that had been fought in comparison with that combat of Conghal and Muirn; for it was thus with Muirn, viz., she would<sup>3</sup> exercise supremacy over all the men of the earth through (her) valour,—she had the strength of a hundred in battle or combat; and she attacked Conghal in the fight, so that her shield resounded on him. When Bricne saw that, he shouted hoarsely and viciously so that all looked at him.

“On yourself be your dire ruin, O Conghal!” said Bricne, “for you are no son of a king of Ireland, and the kingship is more mine than yours, and say that it is you who are Bricne, and let me wage the fight, and the daughter of the king of Lochlann shall be mine.” Then the anger, rage, and valour of Conghal were awakened; and he commenced attacking Muirn, and he gave her two blows to every blow, and they both gave one another fifty wounds, and Conghal dealt her the final blow,<sup>4</sup> viz., he cut her head from her body, and he brandished it, and boasted of it in the battle.

<sup>1</sup> For this expression cf. ll. 9-10, p. 64, *ar é tólar go rígeoh an cat rin co roicéiríu nó caitéar o'n uillinn go éele óib.*    <sup>2</sup> Lit., ‘began.’    <sup>3</sup> Lit., ‘that there would be.’    <sup>4</sup> Lit., ‘the uppermost blow.’

## LV.

Չօ շնայօ ստօրիս և ռ-ճրմն 7 ձ-ճարբեաօ Չօ մստիւր  
 մսրիւն օ Չօ շնայ մսրն 7 Չօ մսրճ ճնմնօրօմ օն ևս յրն  
 շշտիւն 7 ռօրն օնօրն օնիւրն յրն, սարւ ձն ռեւօ Չօ  
 իօն-մարմեա օն օն Չօ մարմեա ևս իւ 7 ճւօ ձօն ռարմ'  
 իօն-մարմեա Չօ շարբեա և ռօօրիւ իւ ևս ձն քօ Չօ ձարւ  
 շշտիւն Չօ ձն շար յրն. Չօ ձարբեա 7 Չօ ի-նօրն (1<sup>օ</sup>) ձն  
 տիւ ևս լեօ, սարւ Չօ ին օն քար տալման Չօ մարեր մնտե  
 7 Չօ ձարարն ձարիւ քօ ձն մնտե ձա լարեր 7 ձա շարեմ  
 ճւօ մարեր օն օն յրն ռօ ճարմն յլն ևս իւ. ձար յրն  
 ձարման մստիւր Ըօնճալ: “ձր մտիւօ օնն մտեւօ  
 ձր մ շշտիւն,” ձր յիւ. իր ձն յարմար և քօ 7  
 և մօմն 7 և ի-նօնմար օնն օնն Ըօնճալ 7 Չօ յօնք  
 և տիւ իւ .1. և յարն օն քն 7 ձն օն տարն (2<sup>օ</sup>) օն օն  
 մօմն յօն 7 օն մստիւր ձր ձն, 7 յար և յարն քն  
 օն սարմն, օնն յօն լօնն; 7 ձնսար Չօ սլն  
 մ-մտեւօ իւ, ձարմար Ըօնճալ յու: “մարմն ձն  
 ձարմն-յի օնն,” ձր քն, “օնն յար ձարմն մնտե ձօն  
 օն ռօն, օնն մլնտիւ ձն օնն քօ մ յար մօ.” Չօ  
 մարմն լօրն ի մլնն յրն 7 տնճար մա լօնն  
 ձարմն օն ռօմն ճւօ մարեր լօ, 7 ձն մօն լօ և մնմ  
 ձնն. Ռօ քն ձնն ձր մ շշտիւն օն ձն (3<sup>օ</sup>) ձարն 7  
 ձարմ ձարմար: “իր մար լնն ձար մարմն օնն  
 մլնն յիւ,” ձր քն, “7 Չօ սար 7 յօն յօն և ձն  
 մլնն 7 մնա ձն քար մա Ռօն մ յօնն քար և  
 մեմեա ձարմն քօ օն յարմն մարմն, սար ձր ձն  
 մարմն Ընն, մարմն, 7 ճարմն մնն Ըարմնն”; 7  
 ձարմար մ լօն ձն:—

Քարմն Չօն մարմն մօն,  
 մար ձարմար ճարմն!

(1<sup>օ</sup>) Cf. Atk., “Hom. L. Br.,” s. v. նօնն. (2<sup>օ</sup>) ձն տարն;  
 տարն is neuter in O. Ir., and hence it is eclipsed after the nom. neuter ձն.  
 (3<sup>օ</sup>) *L.e.*, ձն.

## LV.

There came, however, horror and courage to Muirn's followers when she fell, and they inflicted a single defeat upon them in the 'cathair,' and that did not serve them, for those of them who were fit to be slain were all slain, and all that were not fit to be slain were cast into bondage whilst they were in the 'cathair' on that occasion.

The country was plundered and attacked by them, for there was sufficient wealth in it for the men of earth,<sup>1</sup> and they were a long while recovering in it, and enjoying every good thing till they had all recovered.

Thereupon the followers of Conghal said: "It is time for us to set out from this 'cathair,'" said they. They then brought their jewels, riches, and wealth to Conghal, and divided them in three, viz., a third for himself, and the two other thirds for the kings' sons as well as their followers; and he (Conghal) gave his own third to Uirgreann, the druid of the king of Lochlann.

When they were ready to go, Conghal said to them: "Destroy this 'cathair,'" said he, "so that it may never be inhabited<sup>2</sup> after us, and that the world may not be harried from it any more." It was thus destroyed by them, and they came afterwards to their ships with store of every kind of wealth, and they were then in high spirits. Afterwards Bricne looked back at the 'cathair,' and what he said was this: "We are glad to see the 'cathair' of Muirn in yonder state," said he, "and there was a time and it were wonderful that it should be so; and save Fergus mac Rosa, no one of us would have escaped out of it alive from the hosts of Muirn; for it is he (Fergus) who slew Cearb, Miscenmas, and Saighead, daughter of Carrthann"; and he recited the poem:—

A desert is the 'dun' of great Muirn  
Round which we shouted!<sup>3</sup>

<sup>1</sup> *oiol fíra* is a common expression to express the idea 'fit for one.' *feinccal-man* here translated by 'men of earth,' in Mod. Irish might mean 'well-to-do men.'

<sup>2</sup> Lit., 'so that there may never be a habitation in it.'

<sup>3</sup> Lit.,

'we sent forth a laugh.'

ԲՆՏԱ ՎՈՅԻ ԻՆ [Մ]ԱՒԵՐ!  
 ՄՈ ՈՒԼԼԻՐՈՄԻ Δ ԴՈՅՈՒՆԱՒԵՐ;  
 ՄԱՆԱ ՅԵԻՇ ԲԵՐԵԸԸՐ ՄԱՇ ԲՈՐԱ  
 ՄՈ ՏՈՄՈՒԱԻՆ ՏԱՐՏԱ ՏՕՐԱ,  
 ՈՒ ԵՐՈՍԾԱԾ [ԲԵՐ] ԱՅԻՆՈՎ ՄԵ  
 Օ ԲԼՈՅԱԻՆ ՄԱՐԻՆԵ ՈՓ[ԻՐԵ].  
 ՄՈ ՈՒԼԼԻՐՈՄԱՐ ԱԼԵ Δ ՎՈՒՆ  
 ԻՐ ՄՈ ՈՒՆԻՐԱՄԱՐ Δ ՈՒՐ  
 ՄՈՅՈ ԸՅՈՒՆ Δ ՔՕՐԵ [ԱՄԱԸ] (1°)  
 ΔԵՏ ՏԵ ԵՃ ԱՌՈՇԵ ՆԱ ԲԱՐԱԸ.  
 ԲԱՐԱԸ.

## LVI.

ՄՈ ԵՐՏԵՆԱՄԱՐ Δ ԲՈՒԼ Δ Ն-ՃԱՐՄԵ ԻՃԱՐԻՆ [7] ԵՆՃԱՄԱՐ  
 ԲՈՄՔԱ ԻՐԻՆ ԲԼԻՅԻՇ ԸԵՐՈՆԱ 7 ՄՈ ԸՆԱՄԱՐ Δ ՆՃԱՐՄԱՆ ՄՈ ՆԱ  
 ՄԱՐՈՒՆ ՍԻՍՈ[ԻՇԵԱԸԵԱ] ԵՆԱՐԱ ԲՈՄՔԱ ՄԱՐ ՄՈ ԸՆԱՐՇ ՄՈ՛Ն  
 ԸԱԵՐԱԾՅ ԲԵՆ; 7 ՄՈՆԱՄԱՐ ԸՅՈՒՇՄՐ ԸՐ ՈՒ [Ի ԸՐ] ՄԱՐԻ ՆՈ ՏՈ  
 ԲԱՆՃԱՄԱՐ ԸՐՈՇԱ ԼՈՇԼՈՆՆ; 7 ՄԱԸԱԾ ԱՒԵՆԵ ԲՕՐԻՄԱ ΔՅ ԵԱԸԵ  
 ՄՈՇՄԱ ԵՐԻ[e] 7 ԵՆՃԱՄԱՐ ՄՈՅՅԱՐՈՇԵ ԼՈՇԼԱՆՆ ՈՆ Ն-ԱՏԽԱՐՇ  
 Մ՛ԲԵՐԵՄԱ ԲԱԼԵԵ ԲՈՒՆ, 7 ՄԱԸԱԾ Δ ԵԵԱԸ Δ [Ն] ՄՈՅԻ ԻՃՈ, 7  
 ՄՈՆԱՄԱՐ ΔՅ ԲԼԵԾ ՕԼ 7 ΔՅ ՃՈՒՆԵՐ ԱՆ ՕՐՇԵ ԲՈՆ, 7 ՏՈ ԸԵՆՆ  
 ԵՐԻ ԼՃ 7 ԵՐՈՒՄԱ Խ-ՕՐՇԵ ՈՆԱ ՎՈՒՃ. ԲՈ ԲԱՐԲԱԾՅԵՄԱՐ ՄԱՒԵ  
 ԼՈՇԼՈՆՆ ԲԵԼԱ ՎՈՒՆ ԻՃԱՐԻՆ 7 ՄՈ ԸՆԱՐՇ ԵՐԵՆԵ Δ ԸԸԵՆՈ ԲԵԼ  
 Մ՛ՈՆՈՐԻՆ, 7 ՄՈ ՈՆՈՐ ՏՈՄՈՒՄԱԾ 7 ԸՈՒՄԱՇ ՏԱԸ ՃՈՒՆԲՐԻ ԲՈ ԼԵԻՇ  
 ՄՈ ՆԱ ԼՅՈՇԱԻՆ. “ԻՐ ՈՒՐԻ Մ՛ ԱԼԸ ԲԱՐԻ ՏԱԸ ԲԵՐ ԱՆՆ,” ՕԼ ԲԵ,  
 “7 ՏՐՇ ՈՒՐԻ ՄՈ ՄԱԻՇ ՄՈ ՄՈՆԻԱՏ ԱԼԵ, ՄՈ ԸՈՆՆ (2°) ԲԵՐՏԱՐ  
 ՕՐԻՄԱ, 7 ԵՐԻՄԱ ՃՐ Ի ԲՈՅԵՐԱ (3°) ՏԱԸ ՕԼԸ ՄԱ ԵՐԱՐԱՄԱՐ  
 Մ՛ԲԱՏՃԱԼ ՍՈՆՆ,” ՃՐ ԵՐԵՆԵ; 7 ՎՈՅԵՐԵ ԻՆ ԼՅՈՒ:—

ԲԱՆՃԱՄԱՐ ԸԱԵՐԻ ՄԱՐԻՆԵ;  
 ԲԱՐԱՄԱՐ ՈՒՐ ՄՈ ՍՈՒԼՅԵ,  
 ՃՐ ԸՐԱՐ Δ ԸՐԱԾ ՏԱՆ ՕՆ  
 ՃՐ ՃՐ ՏԱՐՅԵ Δ Խ-ՈՆՇՈՆ.  
 ԲԵՐԵԸԸՐ ՄՈ ՈՐԱՆ ԸՐԻՆ ԲԱՆ ԸԱԸ;  
 ՈՐԸԵՆՄԱՐ ՎՈՅԻ ՝ՏԱՐ ՄԵՐԱԸ;

(1°) M. O'C. supplies *amac* here, and the line is transcribed, with the word *amac* added, at the bottom of p. 29 in MS. by E. O'Curry. (2°) *ՄՈ ԸՈՆ* . . . ՃՐ, ‘he surpassed’; cf. *ԸՈՆ(Ն)Ր ՃՐ Δ ԸՈՒՄԱՐԱԻՆ*, ‘he excels his fellows,’ “C. R. ՆԱ ԲԼՈՅ,” Hogan, p. 92. (3°) *ԲՈՅԵՐԱ* = *բո + ր + ար*, ‘id efficit,’ hence the acc. *օլ*.

Long-lived was its<sup>1</sup> prosperity !  
 We laid waste its great wealth ;  
 Save it were Fergus mac Rosa,  
 Through fierce deeds of strength,  
 No one of us would have escaped from it,  
 From the hosts of great Muirn.  
 We all harried her 'dun,'  
 And we razed its wall ;  
 Its harbour was fair  
 Though it is now a desert.

## LVI.

They hoisted their sails after that, and came the same course ; and they were horrified now at the spell-bound<sup>2</sup> seas before them, just as they had been at the 'cathair' itself ; and they were a fortnight and a month on the sea, till they reached the territory of Lochlann ; and they were recognised coming to land, and the princes of Lochlann came towards them to welcome them, and they were led into the king's house, and that night they were drinking<sup>3</sup> and pleasuring, and so to daybreak, and for three nights afterwards.

The chiefs of Lochlann sought information from them after that, and Bricne proceeded to tell his tale, and he recounted the feats and combat of each individual hero. "Each one met with great trouble," said he, "and though it is many a good thing they all have done, Fergus surpassed them, and Beiuda is the cause of every trouble we met with," said Bricne ; and he recited the poem :—

We reached the 'cathair' of Muirn ;  
 Much sorrow we met with,  
 Through the vigour of its heroes, without blemish,  
 And through the fierceness of its wolves.  
 Fergus slew Cearb in the battle ;  
 Miscenmas was deceiving us ;

<sup>1</sup> Lit., 'the.'      <sup>2</sup> M. O'C. supplies *ḡpasorḡasécta*.      <sup>3</sup> *as fletb*  
*ól* ; *leg.*, *as fletb ól*, 'at a feast of drinking,' or *as fletb-ól* as a cpd.







From that out slaughter of the host  
 Passed over the people of the 'cathair,'  
 O Beiuda of the pleasing face!  
 Through you we have met with great hostility.  
 Slaughter of the host, no slight slaughter!  
 Have we inflicted since we came.

## LVII.

"We never heard of more wondrous deeds than those, said the king of Lochlann, "for it is our opinion that were the men of the earth<sup>1</sup> destroying that 'cathair,' the whole of them would not succeed, nor would they take from it hostages or prisoners in its own despite." Then said the king of Lochlann: "I shall give the girl to Conghal," said he, "and I shall share the lordship of Lochlann with him as long as he shall be out of Ireland." The dowry was then given to the daughter of the king of Lochlann, and, when she heard of Conghal's feats, she fell greatly in love with him; and the girl was downcast and sad through her love for Conghal, and the king of Lochlann asked her: "What is this depression and dejection, O daughter," said he, "which has taken away thy comely form<sup>2</sup> and shape?" "I cannot conceal that, O king!" said the girl, "for it is my love for Conghal that takes away my comely form and shape."

Then Conghal was brought to the king of Lochlann. "O Conghal!" said he, "you ought not be thus without a wife, and take my own daughter." "I shall not take her indeed," said Conghal, "for she is my enemy, since she placed bonds and prohibition on myself and on my people in regard to a dowry that she did not think obtainable, and so she thought we should meet our death in seeking it; and for that reason I shall not take her; and do you give her to some other man, for I shall not wed my enemy." So far, as regards the daughter of the king of Lochlann."

<sup>1</sup> On p. 118 we have 'of men of earth,' *rep talman*.  
 'Comely' is included in the sense.

<sup>2</sup> Lit., 'form.'

## LVIII.

Իօմէսյա Կոնճալ Կոնա միւնտիր յօ ճալէրատ յի ն-սոմրիւր  
 1 Եզիօճալ Լօճլանօ, 7 ոյօյն' ձօլնե ոօ յիճ Լօճլանն իմա ոօ  
 Կոնճալ Կոնա միւնտիր ձէտ մունա Եէ՛ Է քաօ Լեյր Եէth Է  
 ն-Եւզմույր Էրեանն. Կուցաօ ձօն ոօ Լօ մալէ Է միւնտիր  
 Եւլլէ ո'ձ Էճալլալմ, 7 ձօսԵծալլէ յիւ: “ձէտ Երօ ձօլնոն  
 Եսոն Եէ՛ Է Եքէջմույր Էրեանն մալ Էտձալմօր Էճ Կալէօմ  
 յիճ Լօճլոնն, Էր մալիօ Եսոն Եսլ ոօ ճձԵձալ Էրենն.”  
 “Մալա Եենմնեօձ Լէրա յոն, Է Կոնճալ,” Էր յիձօ, “նի  
 Լաճա Էր Եօth Լոնն”; “7 Ենէտար Է Եօմալլիւճաօ յոն Լէ յիճ  
 Լօճլոնն,” Էր ԵձՅ. Օօ Եօմալլիւճաօ յոն յիլոն յի[ճ]. “Ո  
 Եօնլլա յիԵր յոն,” Էր ին յի, “ճոն Է Եօմալլիւճաօ յի  
 մալիԵ Լօճլոնն սիլէ.” Օօ յօնձօth քլէօth յօր Էճ ին յի[ճ]  
 ոօ մալիԵ Լօճլանօ 7 Կուցաօ Եւլլէ յիձ սիլէ, 7 ձօսԵծալլէ  
 յիւ: “Կոնճալ,” [Էր] յի, “Էտձ Էճ Եսլ Ե'օնոնքօլլիճօ Էրեանն,  
 7 Երեօ ձօքիճ յիլ?” “ձօքմո,” Էր յիձօ, “[ճօ մ]ձօ օլԵ  
 Լոնն Է իմէձձէտ ձէտ մունա ոօ ճձԵձալ յիճ ն-Էրեանն Եիօ, 7  
 մալրօ յիձ[մալլ]օնէ Լալլ սիլէ.” “Ոձ հ-ԷԵրմալօ յոն,” Էր  
 Կոնճալ, “սալ յի Եւլլա նէձ Լոմրա ոօ ճձԵ[ձալ] Էրեանն  
 ձէտ ձոն Լոն ԵձմիԵ Լոմ Երօ, ձէտ ձմձոն Եւլլալլիլ յիճ Եիօ  
 ոօ Լաճիլլիճ [Լօճ]լոնն Լոմրա 7 ո'ձ ն-օճԵձօ (1°), 7 ոձ  
 ն-ճձԵձալլա յիճ ն-Էրեանն Եսլ Եալա ԵձօլԵր յի.” “Օօ[ճի]Ե-  
 տար յոն ճօ քալլէձ Եսոնն,” Էր մալէ Լօճլոնն. Օօ  
 ԵճԵձօ ԵօԵձ Կոնճալ Էր մուլ, [7] ոօ ԵիլէձԵձալ ոօ  
 մալիԵ Լօճլոնն, 7 Եձ ԵսԵձ ԵօԵրօնձ ԵձՅար յոն մալէ յոն  
 Էճ Երօձձէտ յի Է ԵիլէձԵձալ.

[Եձ]միԵ Կոնճալ Լոն Է Լոնլլ-լի Ե'օնոնքօլլիճօ քլոնն-  
 Լօճլոնն 7 յոն ն-օլլէ, 7 ոօ ճձԵ յիճ Մուլէ 7 [1]Լէ 7 Եոնտիր;  
 7 ոօ Ելօր (2°) Է Եզիօճալ Երէտոն, ԱլԵոն 7 Տալոն  
 Կոնճալ ոօ Եիճ Էճ ճձԵձալ քլոմէլլէ (3°) Էր յոն հ-օլլէձալ

(1°) MS. n-ogbhadh.  
 of cloop, 'I hear.'

(2°) ոօ Ելօր (նօ Ելօրլլ), 3rd sg. T-pret. pass.  
 (3°) MS. քլոմէլլէ.

## LVIII.

As to Conghal and his followers, they spent some time in the land of Lochlann, nor was it pleasanter for the king of Lochlann than it was for Conghal and his people, save that he deemed it long to be away from Ireland. One day the chiefs of his people came to him to converse with him, and he said to them: "Though it is pleasant for us to be away from Ireland as we are, enjoying the kingship of Lochlann, it is time for us to go and seize Ireland."<sup>1</sup> "If you think it pressing, O Conghal!" said they, "not less do we." "Let that be communicated to the king of Lochlann," said each. It was communicated to the king. "You shall not do that," said the king, "without communicating with all the chiefs of Lochlann." A great feast was got ready by the king for the chiefs of Lochlann, and they were all brought to it, and he said to them: "Conghal," [said] he, "is going to Ireland, and what do you say to him?" "We say," said they, "that we think ill of his going, unless he is going to seize the kingship of Ireland, and, if he is, we shall all go with him." "Say not that," said Conghal, "for no one shall come with me to invade Ireland but the band that came out of it with me, but only send twenty hundred of the warriors of Lochlann and of their young men with me, and if I get the kingship of Ireland, I shall be your friend." "We shall give that with pleasure," said the chiefs of Lochlann. Conghal's fleet put out to sea, and he bade farewell to the chiefs of Lochlann, and downcast and sorrowful were those chiefs listening to his farewell.

Conghal with all his fleet came to Fionn Lochlann and the Isles, and he took the kingship of Mull and [Islay] and Cantyre; and it was heard throughout the lands of the Britons, Scots, and Saxons that Conghal was dominating

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<sup>1</sup> This introduces a new series of episodes in the exploits of Conghal outside of Ireland. However, the exploits in Lochlann, the Isles, and Britain are closely connected in the development of the story, and, for this reason, I have not made a new division here.

7 աս յօժիւնսն զ զոհոմե; 7 ոո օոմոմոմսն ինսնսն օոմոմ  
 աս լսն 1ոոյ Երետան (1<sup>o</sup>) յե հ-սնհսն Կոնճալ, 7 ոոնոյ  
 իօմոմսնսն 1ոմոմսն իրն հ-օմոմսնսն սն աս իօմոմսնսն սն  
 Կոնճալ օոն ճսնսն.

## LIX.

Ար է Ես յ Երետան սն տնոյն .1. Արտոյն օոմոմ օոն լսնսն,  
 7 Ար է Ես յսն Տսնոն սոն .1. Երոնսն օոն Եոնն. Ասոյն ոո  
 օոյն Արտոյն օոն լսնսն տսնսն Տո Կոնճալ ո՛ս յսնսն յո Տո  
 տոնսնսն ին յսն Երետան ոո; “7 ոս տնսնսն զ լոնսն  
 ոո ոմոմսն ոս օոնսն,” սն ին, “սն տնսնսն ո՛նոնոնոնսն  
 յսն Տսնոն սնսն Եոնսն ոնսնսն է.” Ենսնսն ոս տսնսն  
 ին ոնսնսն Կոնճալ զ տնսն Երետան (2<sup>o</sup>) զ ո-օմոմսնսն,  
 7 ոնսնսն Կոնճալ; “օոնսն զ տնսնսն ոս տսնսն ոն,”  
 սն ին. “Օ Արտոյն օոն լսնսն, զ յսն Երետան տնսնսն  
 ոո տնսնսն յսն Երետան ոնսն ո Արտոյն,” սն ինսն, “7 ո՛ս  
 յսնսն լսն ոո ինսնսն ոո Երետն ի օոնոնսն Տսնոն ոոնսն  
 Երոնսն ոն Եոնն, սնսն Եոնսն ոնսն 7 ոնսն է, 7 ոնսն Տո  
 տոնսնսն ին օոն ոնսն.” “Օնսնսն ոնսնսն,” սն Կոնճալ  
 յոնսն տսնսնսն, “7 Ես ինսն աս Ի[ն] Երետան սո՛ն ոնսն-  
 ին”; 7 տնսնսն ինսն 7 ոնսն ոո ոս տսնսնսն, 7 ոո ոնսնսն  
 Տո Եոնսնսն. Օնսն Կոնճալ, ոնսն ինսնսն սն ո-օմոմսնսն ոո  
 Տոն ինսնսն ոս հ-Անսնսնսն ոո; 7 ոո Եոնսնսն Տո տնսն  
 ո-Երետան Տսն ո-օնսն, 7 ոնսնսն ինսնսն Եոնսն Եոնսն յե  
 Կոնճալ: “ոնսն, զ յսն,” սն ին, “սն ոնսնսն ոնսն ոոն ոո  
 ինսնսն յսն Տսնոն, զ ոո ինսնսն յսն Անսն 7 ոս ո-օնսն.”  
 “Սոն ոնսնսն ոն յսն ոնսն Երետան, ին սնսն ոո ոնսն,” սն  
 Կոնճալ. “Անսնսն-ն ոնսն,” սն Երետան, “Երետան ոն  
 ինսնսն 7 ոնսնսնսն օոն ոո յ[ն] Տսնոն ոո Տո ոնսնսն  
 զ յսն ոնսն.” “Երետան 7 Եոնսնսն, զ ին ոնսն,” սն  
 Կոնճալ, “7 ին ոնսն ոնսնսն սնսն.”

(1<sup>o</sup>) Երետան; gen. pl. of Երետան: Britons. (2<sup>o</sup>) Երետան Երետան: a translation of ‘Littus Britannicum,’ a parallel phrase to the well-known ‘Littus Saxonum.’ As Dr. Guest has shown, the word ‘shore’ meant in the phrase ‘Saxon shore,’ not a shore occupied by Saxons, but a boundary against Saxons. *Vide* Add. Note.

the islands and destroying their inhabitants. Great hosts were got ready by the inhabitants of the island of Britain against Conghal ; and they had gathered great numbers in the districts in defence against Conghal and his battalions.

## LIX.

The king of Britain at that time was Arthur the Great, son of Iubhar, and the king of the Saxons was Torna mac Tinne. Arthur, son of Iubhar, sent messengers to Conghal to tell him that he himself would give the kingship of Britain to him ; "and let him not bring his fleet to harry this territory," said he, "but let him go against the king of the Saxons, for he is an enemy to me." The messengers came to seek Conghal from the British shore into the district of Scotland ; and Conghal asked : "Whence have come yonder messengers?" said he. "From Arthur, son of Iubhar, the king of Britain, we have come in order to hand over to you the kingship of Britain from Arthur," said they, "and to tell you to lead your hosts into the territories of the Saxons against Torna mac Tinne, for he is your enemy and his [Arthur's], and he says he will attack you." "Proceed," said Conghal to the messengers, "and let the king of Britain have a feast ready for me"; and he gave jewels and rich store to the messengers, and they went off right thankful.

As to Conghal, he did not leave that district till the Scots gave pledges to him, and they came to the British shore every night ; and Fachtna Finn File said to Conghal : "Well, O king," said he, "it is time for you to go to take the kingship of the Saxons, since you have taken the kingship of Scotland and the Isles." "As the great king, Fergus, shall say, so shall we do," said Conghal. "I say to you," said Fergus, "abide in your own encampment, and I shall give battle to the king of the Saxons till I shall seize his kingship for you." "Success and blessing, O great king," said Conghal, "and we shall all go there."

## LX.

Աջսր թօ շսօսար մօրթիօնօլ մօր ար ձօղլսւսիջօժ Եբիօ-  
 շիսի՛ն Տաշրան, 7 թօժօսար մաի՛տէ Տաաօն Իմա Իւ[ճ] Եիօնօլտէ  
 ար Ե ԵԵանն ; 7 զօԵօննԵսօսար Ըօնճալ Եօնա Եաժիսի՛ն ԵւԵա,  
 թօճա՛ն Եաշլա 7 սաիման մօր Իսօ ԵՅ Ե ԲալԵրն. “Երիշօ  
 Եսսմն, Ե ԲիօրԵա,” ար Իւ Տաաօն, “7 Եօլլսիշօ՛ Եար ԵԵաժա Ե  
 ի-Եճիսի՛ն Ըօնճալ.” “Ոձ Ի-ԵԵարի-լր Երն, Ե յսշի,” ար մաի՛տէ  
 Տաշրան, “սար Ե իսլմրօնէ Լիօն Եաժա թօ Ըօնճալ, սար ճա՛  
 Եօլսր թ՛ձ ԵԵաԵար Ե Եճիսի՛ն ար թօ ար Երիւր, 7 ի՛ն ԵսԵրսօ  
 ԼաօԲարօ՛ւ Լօժլօնն Եաժ թօ, 7 թօԵրիսմնէ յսշէ թօ, 7 ԵժԵսր-  
 Բէմ ԵսրԵ ար թօ յսշէ.” “ԻԵժաօ-լրԵ թ՛ձ յարսսճա՛ն, մարԵօ,”  
 ար յսշ Տաաօն,—սար Ե յօԵանրան զշլա՛ Ե՛ձ ԵԵի Իմա ԵԵաժ  
 Եժժ Եիօ՛ն Բալա Եար թօ յսր. Թօ ճլսար Են յի յօմնէ ճօ  
 յալմու Եսրան ԵԵարիսալ թօԵի օր Եիօնն Են Եալսի՛ն Իմար ճա՛  
 ԵօԵլաժ Ըօնճալ ; 7 ար Եմլսի՛ն թօԵա՛սարիւրն 7 Եսրս Ե Լօնճ  
 Ենճալտէ թ՛ձ ԵԵլէ ԵԵա 7 ԼիւԵիօնն Լօնճօձ ար ի-Ե թօԵանն  
 Եի՛ն. Թօ ԼաԵար յի Տաշրան յսն թօ՛ն Եարիսու, 7 ԵրԵօ  
 ԵսսԵարիւր : “Ը Ըօնճալ,” ար յԵ, “լր թօ ԵաԵարիւր թօ ԵրԵ՛տէ  
 Բէն Եսր ԵանԵճ-լր, 7 ԵԵսրս Եար ի-Եօր թանԵ Եմ՛ Եճաի՛ն-լր”;  
 7 Եանճաօսար Ե ի-Եճաի՛ն Են յի[ճ], 7 յսշաօսար թօլօննրօլԵի՛ն  
 Ըօնճալ Ե. “Թա Եար յարսսճա՛ն ԵանԵ-լրԵ թօ՛ն Եսր-լր,” ար  
 Են յի, “Եար ԵԵանն մօ Երի՛ժէ 7 մ՛Բիօլօնն, 7 ար Բ[Եարի] Եի՛նր  
 մար Եա Եալ յարսսճա՛ն 7 մօ Եսլ Լի՛ն թ՛ձրԵԵսսն օլԵմ Ելէ Իմա  
 ԵրԵԵսսն մօ Երի՛ժէ[-լր թօ] թօԵանն Եի՛նր.” “Լր Բիօր Երն,” ար  
 Ըօնճալ ; 7 թօ Եի Եճա ի-ԵճալԼալմն, 7 ԵսսԵրսօսար Են Լաօլ  
 Եսնն :—

Ը Լօնճր Են Իմար մար !  
 Եա Իաի՛Եար ԲսլԵ թ՛ձարիսի՛ն ?  
 Են ԵրԵԵսսն Եարիսի՛ն թօ Են [Եաժ]  
 Ոձ Են յԵսսԵժաօլ յի՛ժ ճան ԵսԵրաժ ?

<sup>1</sup> Lit., ‘From all the information his appearance gives.’  
 = ‘fleet,’ ‘voyage,’ ‘exile.’

<sup>2</sup> Լօնճր  
<sup>3</sup> Lit., ‘what advice, reply.’

## LX.

A very great multitude went on one expedition into the territories of the Saxons, and the chiefs of the Saxons were gathered round their king ; and when they saw Conghal and his battalions coming towards them, great fear and dread seized them at the sight of him. " Rise, O men," said the king of the Saxons, "and draw up your battalions against Conghal." " Say not so, O king !" said the chiefs of the Saxons, " for we are not a match in numbers for Conghal, for, to judge from appearance,<sup>1</sup> it is he is strongest ; and the warriors of Lochlann did not offer him battle ; and we shall give the kingship to him, and we shall drive you out of the kingship." " I shall arrange with him, if that be so," said the king of the Saxons,—for he refused no warrior who came into his house, even though he had a spite against him. The king moved forward, till he reached the rock that was above the harbour into which the fleet of Conghal came ; and these had the decks of their ships bound together, and a naval platform made of them. The king of the Saxons spoke to them from the rock, and said : " O Conghal !" said he, " it is in order to grant you your own terms I have come, and let your men of science come before me " ; and they came before the king, and they brought him to Conghal. " To offer submission to you I came on this occasion," said the king, " for the sake of my territory and land ; and it is better for you to have me in submission to you, and to have me go with you to devastate some other island, than for you to devastate this land of mine." " That is true," said Conghal ; and he kept conversing with them ; and they recited the following poem :—

O fleet<sup>2</sup> of the active sea !  
 What<sup>3</sup> do you seek ?  
 Is it devastation or [war] you seek,  
 Or shall you take peace without deceit<sup>4</sup> ?

Διέειρε, 'reply,' 'advice,' 'report,' 'tale,' 'word.'  
 "Ir. Lexic.," s. v.

<sup>4</sup> ἀνβραε: cf. Meyer.



բարի ևսո րի մա զէ զսարծ  
 ար ուարձած ծնուն տար ար շիւսած,  
 Եօջնած մար զս ո . . . (1°)  
 Զօ մած սկիւռ (2°) ար մարտեր;  
 Բաճաւ-բա ևն զօ բաւիւն  
 Լսէ՛տ զօջա լոնջ ոօ լաօսւն  
 Ծ'արսսւմ շիւր, տօրան շիւր!]  
 մած բարոս ևն ոօ Լուսսեր.

Ա Լոնջեր.

“Եւթարիւր լիջէ միբոսոն քն, և Ըոնջալ,” ար լիջ  
 Տաշրան. Եւսսած ծօրան րո 7 ոօ լոննած զսոճ 7 զարձ-  
 օրած զաւարիւս. “Եւ[ւր] և տիւր բարոս,” ար Եօրն. Իր  
 անորոն տնու Ըոնջալ և տիւր զոն մարտիւ. Բօջնած ի[ն]ան  
 իւր լէճանարմաճ զաւ ան 7 Եւսսած իւրիւք քիւռ մօրն օ  
 Բի[ն] Տաշրան ոօ [Ըոնջալ 7 ո'ա] զօնաճ; 7 ոօնիւծ ան լի  
 քն և Բրօճար Ըոնջալ զաճ էն Լա. Եւնու մաւսոմ զսարծ  
 զօնաւսոն ոօ իւսաջն Եւսսոն և զսսա զնիւ ո'ա ուոն-  
 րօւսւծ, 7 ար էն ոօ լոնն [քն ոօ?] ծնան զսիւս և. լոտի  
 ոօ Բօրոն ու Լոնջէ զօ և զէ ոօ'ն զնաճ սկէ մար Լար[ն]ած]  
 աննէ ոօ քիւր զան տօրմար և լարաւ սոն; 7 ոօնաւար  
 մարտէ ան տիւսալ սկէ զա և իւսան. “Ըա ու մաւ Բէ զս  
 ոօ[ն]ն ան զսոսք զարւիւծ ար ու Լոնջն?” ար Ըոնջալ.  
 “Մաւ ծանիւ իւս,” ար ու լի, 7 տնու զարւած մօր ծէ զա  
 լարաւ. “Ըա և-անն զաւ ար?” ար Ըոնջալ. “Արտար Ըօնքեր,”  
 ար լի Տաշրան. “Զօրիւք արսոնն է,” ար Ըոնջալ, Ծօ  
 զօրմած է 7 ոօ իւս և Բրաւոսիւր Ըոնջալ 7 ոօ զն Ըոնջալ  
 զաւ անք (3°) ար, 7 ար զս ոօ իւսաւար ան մաւսոմ է.  
 Եւնու սկիւսած քիւռ [ոօ] լի[ն] Տաշրան, 7 Եւսսած ոօ  
 Ըոնջալ զոն մարտիւ ի ոօ զօ տարու օրծ. Իր անոր Բար  
 տաւան իւս օր ոօ'ն զարիւր Ըոնջալ Ըարիւնջն.

(1°) MS. defective.

(2°) սկիւռ; the sense of this word is not clear. Can it be for սկիւռ, ‘the greater thereby’? սկիւ, compar. of օլլ, ‘great.’

(3°) անք: sic MS. for արքեր, ‘pleading,’ ‘questioning.’ Vide s. v., Meyer, “Ir. Lexic.”



We prefer peace to harsh fighting ;  
 After having searched south and north  
 A wall was raised . . . . .  
 So that our followers would be the greater thereby ;  
 I shall go with you gladly  
 With<sup>1</sup> fifty ships' crews of heroes  
 To devastate territory, thunder of wars !  
 If you prefer my voyaging.

"Take the kingship of my own land, O Conghal," said the king of the Saxons. That was given to him, and an alliance and friendship were made between them. "Come to land forthwith," said Torna. It is then that Conghal and his followers came to land. They then went into the broad-armed port, and a great feast<sup>2</sup> was given to Conghal and his fleet by the king of the Saxons ; and the king was with Conghal every day. A strong, very handsome young warrior came from the hosts of the Saxons towards them ; and what he was engaged in doing was, performing a feat, viz., running from the deck of one ship to another of the whole fleet, like the movement of a swallow or a roe-deer,<sup>3</sup> without halting in his running ; and the chiefs of the whole host were watching him. "Who is the little fellow yonder, performing feats of valorous cunning<sup>4</sup> on the ships ?" said Conghal. "He is my own son," said the king, and he reddened as he said it. "What is his name ?" said Conghal. "Arthur Aoinfhear," said the king of the Saxons. "Let him be called hither to us," said Conghal. He was called, and he sat down before Conghal ; and Conghal commenced questioning him, and the youth answered in clever fashion. A feast was got ready by the king of the Saxons, and Conghal and his followers were entertained at it till night came. Here belongs a portion of another story in the martial exploits of Conghal Cláiringhneach.

<sup>1</sup> Raéasora . . . luét easga, &c. Cf. for this construction the English one, 'we went fifty strong.'

<sup>2</sup> Lit., 'a preparation of a great feast.'

<sup>3</sup> Ainne no feybe : a common cheville in Irish tales.

<sup>4</sup> Lit., 'cunning

of valour,' or 'valorous cunning.'

## LXI.

[illegible]

(1°) Mod. Ir., 70 ponne.

(2°) τυρμὸς : τυρμεῖς is the older form.

(3<sup>o</sup>) *Vide* (2<sup>o</sup>). (4<sup>o</sup>) ὁ ἔειπεν: the forms ἀκούειν, ἀκούωναι, σκούειν, σκούωναι occur frequently throughout MS. σκούειν = ὁ ἀκούειν, 'when he heard'; σκούωναι = ὁ ἀκούωναι, 'when he saw.' In a few places the forms σκούειν, σκούωναι are given in our MS. for ἀκούειν, ἀκούωναι, through confusion of the cpd. form ὁ + verb with the simple forms. Further, the scribe may have understood forms like σκούειν as = ὁ σκούειν. However, the forms ὁ σκούειν

## LXI.

As to Arthur the Great, the son of Iubhar, the king of Britain; when Torna mac Tinne first seized by force the sovereignty of Saxondom, he made a foray on Arthur, son of Iubhar, the king of Britain, and he devastated the fortress in which the king was, and he slew his people, and a woman died in it; and the cause of her death was that she was pregnant, and the time of child-birth had come to her there; and she and her maid-attendant came out of the house to the side of the strand, and the pangs of childbirth came upon her there, and as she heard the shout of the host devastating the place, she gave birth to the child in her womb, viz., a son; and the hand-maid helped her. When the 'cathair' was devastated, the hosts of the Saxons separated to seek booty, and a warrior from the followers of the king of the Saxons happened upon the queen and the hand-maid, and slew them both: and he saw the little baby fall from the lap of the hand-maid. Disgust seized him at the idea of destroying it,<sup>1</sup> and he took it in his arms to where the king was, and he showed it to him. "Here is, O king!" said he, "a waif I found"; and he told him how he had found it. "Cover and care it well," said the king of the Saxons, "and let it be reared for me,<sup>2</sup> for I have no son." Thereafter it was reared for the king, and that is the lad Conghal saw running across the ships; and he told the king of the Saxons that the young fellow was not his son.

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<sup>1</sup> Lit., 'about its destruction.'

<sup>2</sup> Lit., 'in my possession.'

éuals, ó vo éonnaic occur as well. The forms have been printed as in MS., without the apostrophe; but this analysis will make them clear to the student. (5°) τυρκυρῆς, 'a waif': cf. τυρκαρῆς μαρς, 'a sea-waif,' 'a find of the sea,' "Br. Laws," v. 321. (6°) *Recte*, ἀν' ἑαυτῷ.

## LXII.

lomṭuṛa Διτυρι mic luḃairi .i. ní bṛietan, tobí a n-eṛlámte móiri do cuimaidó mna, 7 ní maibhe mac no inḡen aige, 7 ar móiri do éuir air ḡan do cloinn do beic aige, neac doḡeubadó a ionas doia éir; 7 do cloir fo na cṛíochaidḃa comhnera dó, ní bṛietan do beic ḡan cloinn aige. Do bí bṛuḡadó a n-oiriari Alban 7 cṛí mic ḡmóimáca aige me ḡairceadó 7 noiri muidó leó an t-aṭairi do bí acu, 7 do éualdairi mu bṛietan do beic ḡan cloinn. “Ir olc óuinu ḡan ouṭeur mu[ḡ] éiccio do beic aḡamun,” air ríad, “ó do beic do ḡmóim 7 do ḡairceadó 7 do cṛíodáct aḡuinu a córnam, 7 ḡa fepir óuinu ní t’a noimḡenmaiṛ ina oul [t’]onhroicció ní[ḡ] bṛietan 7 a maóa ḡuiaḃ meic dó ríun.” Ar í ríun comhairle air air’ [c]innneó aca, 7 do éionóilṛio ṛluaidḡ 7 roḡriaiṛe 7 táḡḡadairi mompṛa t’ionhroigḡiú mu[ḡ] bṛietan, 7 ó ríadḡadairi é do fṛeapóladó 7 do fṛuṭeoladó ḡo maiṭ iad 7 do [bádairi] ḡo cenṛo reáct laite ann. Do fṛairfaiḡ Διτυρι óib anhrin cuic iad féin. “[Ir e]ad, dair línne, ḡuiaḃ mic ouṭeur ríun,” air ríad. “C’ait a noeruidó ríḃ?” air [ré]. “An tan do bádair air ionnairbadó a cṛíodáib bṛietan ir ann do ṛunnuir ríun.” “Ir [móiri] do muidib do bí aḡamṛa anhrin,” air in rí, “7 in fṛeapṛi aia oíobḃa air maṭairiṛi, 7 aṭá comhairṭa aḡamṛa air a tṛuibṛioinn aicne air mo muidne bunaidó,” air ré, “[7] an té nac bṛuil oíler adá in ḡeub aḡam é áct ḡé táim ḡan cloinn. Tucṭair leac(1°) ubuil éuḡamun,” air ré, “7 aṭá uball iairioinn aḡamṛa 7 caicṭóiri in leac [rín], 7 an fepir aḡuib bṛuṫfer an leac do’n céo uirṭair air mac óamṛa é ḡan amairiṛ, (2°) uair ar amlaidó aṭá an aicme t’a bṛuilim-iri nac tṛadairi neac uirṭair

(1°) MS. leaca, *passim*.

(2°) Mod. Ir., amṛar.

<sup>1</sup> ar móir do éuir air, ‘it caused him great annoyance,’ ‘he was much put out.’ The idiom is a very common one in Irish.

<sup>2</sup> do cloir, ‘it was heard.’ 3rd sg. T-pret. pass. of cloir, ‘I hear.’

<sup>3</sup> bṛuḡadó, a ‘brewy,’ or ‘hosteller,’ ‘one who kept open house.’ In later Irish, ‘a farmer.’

## LXII.

As to Arthur, son of Iubhar, the king of Britain, he was very unwell through grief for his wife, and he had neither a son nor a daughter, and he was greatly put out<sup>1</sup> at not having any children—someone who should take his place after him; and it was heard<sup>2</sup> in the neighbouring territories to him that the king of Britain had no children. There was a hosteller<sup>3</sup> in the district of Scotland, and he had three sons, active in deeds of valour; and they considered the father they had as no honour to them, and they heard that the king of Britain had no children. “We regret not having some kingly inheritance of our own,” said they, “since we have the deeds and the valour and the bravery to defend it, and what better could we do than to go to the king of Britain and tell him that we are his sons?” That is the resolution they adopted, and they gathered together hosts and multitudes, and they came to the king of Britain; and when they reached him, they were well served and entertained, and they were there till the end of seven days. Arthur then asked them who they were. “We are, we believe, your own sons,” said they. “Where were you begotten?” said he. “When you were in banishment from the territories of Britain, you begot us there.” “I had more wives than one,” said the king, “and I do not know which of them was your mother; and I have a sign by which I recognise my own sons,” said he, “and he who is not kin to me shall not receive it from me, though I am without children. Let an apple-stone<sup>4</sup> be brought us,” said he, “and I have an iron apple, and do you cast that stone,<sup>5</sup> and whichever of you shall break the stone at the first throw is my own son without a doubt, for the race to which I belong have this peculiar to

<sup>1</sup> *leac ubuill*, ‘apple-stone,’ i.e. a stone at which the iron apple (*uball* *iaipoinn*) might be cast. <sup>2</sup> In *τ-ubuill élepp* heads the list of Cuchulin’s games in the ‘*L. na H. Tóin*,’ p. 73 a. <sup>3</sup> In *leac rin*: we should expect this to refer to the iron apple, and not to the stone. *leac* really means ‘a flat stone.’

ն-իօմիօւիւ ձգա.” “[Ե]ծարժարի առ Լեօս լին զստոն,” ար  
լիս, “7 առ Ե-սեմիւ լալոսոն ճօ Եստամ սրժարի ճգն սուե  
ոե”; 7 Եստած զստարան (1<sup>o</sup>) իս, 7 ոս զԿաւեօսարի սրժարի ճգն  
լիւ 7 ոս զսուեօսարի Եսլիւ. “Լի քիօր լին,” ար Կլիւս, “ո  
մեւ Եմիւր լիւն, 7 սոսսո քիւր Լիօմ ճօ մած ես 7 ոսր  
Օնիգեծարիւր Երեւո ոս մած զստարան”; 7 լոբեր Կա Լաօ:—

ԿԵՐՈՒՄ ԵՍՈՒՆ ԼԻՈՄ ճգն Լաօ  
Կ մեքարոե ոս Լաօն առ ճաօ! (2<sup>o</sup>)  
ՈՅԿ ի-քիւր սու, ԵՍԼԱՆ ճալ!  
ՈԵԿ յառ’ սու լիւ Երեւտան.  
ՕԿ մած մեւ լիւ ոս’ն մեքարի մեք,  
Օ’նիւր Երեւոսիւ Կրեւմեւ,  
Ռոբար ուե Լեմ’ զիւե,  
Կ մեքարոե ԵՍ մօրիւր!  
Տիւր (3<sup>o</sup>) ոս քաւեած առ’ առար  
ճօ մեք մօրե մօ Եստալ  
Տիւր ոճար քաւե մեք,  
Տիւր սու Կ Կ-ԿԵՐՈՒՄ.

“Շեքարիւր մեքեւ,” ար լե, “7 ճե Եմիւր ճառ [Ե]լոն  
Կստամ ու ճեւ լիւն.” Օս մեքարի մեք առ Եստալ սու  
առար.

## LXIII.

Լի առ լին Եսլիւ ոս Ըոնճալ Կ քեւ Կ Եսլիւ լիւ Տալան,  
7 ոս զստարի սու ար լին ճօ Եսլիւ լիւ [Ե]լառ 7 քաւեօսարի  
քաւե մօր առ 7 սոնճարի Կ Կաւեօն իս քեւե ոսն  
[առ] ճօ Եառ Կաւեօն ար մի; 7 սոն առ մեքարի ճօ լին  
1. Կլիւ Երեւ Կ Երեւմած [Ըոնճալ] լիւր լե լին, 7 ար մեքարի  
սոն Ըոնճալ 7 Կալ լիւր մեքարի մեք 7 ճիւր լիւ. Կաւե-  
նաւ ճիւր լիս իս իս Երեւ Երեւմած ոս լիւ Երեւտան, ոս  
քեւմած ոս’ն մեքարի, 7 ար մեքարի սոն Ըոնճալ 7 լիւ Երեւտան

(1<sup>o</sup>) Կստարան. For the origin of the aspiration in Կստա, &c., *vide* Pedersen,  
“Kuhn’s Zeit.,” xxxv. (2<sup>o</sup>) ճաօ, acc. of ճօ, ‘falsehood.’ O. Ir., ճաւ,  
ճաւ, ճաւ, ճաւ; acc., ճաւ, ճաւ, ճաւ. (3<sup>o</sup>) լիւ (?)

<sup>1</sup> Lit., ‘it is thus is.’

<sup>2</sup> Lit., ‘put beyond.’

<sup>3</sup> ԿԵՐՈՒՄ: O’R., *s. v.*, gives: ‘a permission,’ ‘a request,’ ‘petition,’  
‘question,’ ‘asking,’ ‘questioning.’ Stokes, “S. na Rann,” *s. v.* ‘athcomarc’  
in Index, and MacCarthy, “Cod. Pal.-Vat.,” Todd Lect., p. 40, give

them,<sup>1</sup> that none of them gives a false throw." "Let that stone be given us," said they, "and the iron apple, so that each of us may give a cast of it"; and they were given to them, and they threw a cast each, and they missed.<sup>2</sup> "It is certain," said Arthur, "that you are not my sons, and I should prefer that you were, and you had no right to tell me a lie"; and he recited the poem :—

I have a question<sup>3</sup> for you every day,  
O youths who uttered the falsehood!  
There is not one of you, floods of valour!  
To whom is due the kingdom of Britain.  
Were you sons of the excellent woman,  
Of the daughter of Edersceol, the very good,  
You<sup>4</sup> would be dear to my heart,  
O youths of great activity!  
I was left alone  
That my danger might be the greater;  
I have not found a son,  
Farther off from me is his protection (?).

"Go away," said he, "and though I am without children, I shall not receive you." The sons of the hosteller then left him.

## LXIII.

It is then that Conghal finished feasting in the house of the king of the Saxons; and they all went thence to the house of the king of Britain, and they received a hearty welcome in it, and they kept up the feasting there till the end of a fortnight and a month; and the young fellow, Art Aoinfhear, was with Conghal during that time, and it was a characteristic of Conghal's that he had a judicial sense and the skill of a king. He saw that the habits that served the king of Britain served the youth; and Conghal was so situated as to have the king of Britain on his right hand and

δέχομαι, 'bulwark (?).' Cf. Meyer, "Contr. to Irish Lexic.." s. v. δέχομαι. None of these meanings seems suitable here.

<sup>4</sup> ὀβριον, 'you were.' In the Glosses the pret. of the copula runs thus: sg. 1, πορρα: sg. 2, πορpu\*: sg. 3, ποβο. Then in 1st and 2nd sg. we have the personal forms πορram, πορραc developed. ὀβριον is also 3rd pl. Here I take it as 2nd sg. in agreement with collective μαρπαθε, and not with ποβ: otherwise it is 3rd pl.



ար ձ Լանն ծեր 7 յիջ Տաշրան ար ձ Լանն լնի, 7 ձօսծարիտ  
 ConĠal: “Մաւթ, ձ Ըրտար!” ար թե, “ան Բքսւլ լանն ոո  
 Իարօրաւծե ձգաօ?” “Ոո Բքսւլ, Իօթի,” ար թե. “Ծարրան ոօ  
 Բեթ ձմլաւծ,” ար ConĠal; 7 ձօծձօար մար թն ան ձօհաւջ  
 թն, 7 յսջ ConĠal յս[Ջ] Տաշրան Լթ ար ձ-ձ մարաձ ձ յնն 7  
 ձ լոօշար. “Մաւթ, ձ յս Տաշրան!” ար ConĠal, “մոոթ ձան  
 ան քիլոոոոե սո ձձլ ան մաձաօոմն սո ձօձմ ձօ’ քեւԼ,” ար թե,  
 “սար ձո մաձ ձստ է, Իօթի, 7 ար լոթմաւ ձ Բքար 7 ձ սրլաԲրա  
 Լե յս[Ջ] Բքետան.” “Ըքսար-թա յսօթրա ձ քիլոոոոե թն,” ար  
 յսջ Տաշրան, 7 յօ մոոթ ան թլլ սւլե ձմսւլ տարլա ձ էսր ճօ  
 ձքթօհ. Ձօ յսւծիջաձ տաձ ձ-ձլա ձա Իարթոն ձմաւ  
 ձօ[ճ]միձի ոօ Բսնաձ, 7 ձօքթ ConĠal: “մաւթ, ձ Ըրտար!”  
 ար թե, “ձա Լսաձ ձօքսարթա ձմաթրա ձա Բքաջսոոոո մաձ ձօոոջ-  
 մաԼա ձստ?” “Ոո Բքսւլ Իթն Բիձ ձգամրա ձո ձաձ տսւԲրօոոո  
 ձստ,” ար Ըրտար, “ձլձ ճօմաձ մաձ ձկլթ ձան է.” Ձօ  
 մոոթ ConĠal ան թլլ քիլե սւլե ձօ 7 տսււաձ Բքետմնար  
 լսւձ, 7 ոօ մոոթ յսջ Տաշրոն ան քիլոոոոե ձօԼ, 7 ոօ յսջրաձ  
 ոօ Բքեւձ ձ մաձ թն ձ’Ըրտար անթրոն, 7 ձօսծարիտ ConĠal:  
 “Ծքսն-թա ձԼթրանար 7 լարաօրաձ յս յսջ Տաշրան, ձ Ըրտար,  
 7 Բիձի ոո Բար լոձարօԼ ձ’ձ լնլե.” ՁօԼ ConĠal ան թն  
 ոօօ տալոոո ան քլլ ձօԼ ձօԼմոո Լլօ սւլե ձ մենմա ան  
 թն սար ոօ ճաԲրաձ յսջ Տաշրան, Բքետան, 7 ձա ձ-օկլն սւլե;  
 7 ձօսծարիտ ConĠal: “Բքաննաձ քօթ, ձ Ըրտար!” ար թե,  
 “քսարամար մօրմն մաւթրա 7 օնօրա ձգաօ”; 7 ոօ ճաԲ ձջ  
 լաԼաԲրաձ ձօ, 7 Իօքթ ձա Բրաձթս-թա ան :—

միձիձ սոոո ուլ տար մար,  
 ձ Ըրտար մօթ, մա ԼաԲար!  
 քսարամար ոօ մաւթ, քիթ ձան!  
 ար քօ ան քլաւձ ’ճա Բքսարամար;  
 քսարամար ոօ քլլաձ ճօ քիթ,  
 ձջր է’քալտե ճան մթոոո,  
 ձջր ոօ մաւթ քիթ ձե!  
 ձջր տաջլաձ ոօ լիջ:

<sup>1</sup> Lit., ‘about the state of.’

<sup>2</sup> Լսաձ, ‘reward.’ Լսաձ is sometimes translated ‘price.’ In Muskerry, as I was told, the word is used only in the sense of ‘reward.’ ‘What is the price of that?’ would be translated by ձա մքօ թն?



the king of the Saxons on his left hand, and Conghal said : "Well, O Arthur !" said he, "have you children or posterity ?" "I have not, indeed," said he. "It is hard to be in that plight," said Conghal ; and so they passed that night. Conghal took the king of the Saxons into secret council and consultation in the morning. "Well, O king of the Saxons," said Conghal, "tell me the truth about<sup>1</sup> yonder youth that I see with you," said he, "for he is not your son indeed, and his habits and his speech are like the king of Britain's." "I shall tell you the truth about it," said the king of the Saxons ; and he told the whole story as it happened from beginning to end. Their drinking-hall was then set up as it was always done, and Conghal said : "Well, Arthur !" said he, "what reward<sup>2</sup> would be given to me if I find you a worthy son ?" "There is not anything in the world I have that I would not give you," said Arthur, "were he but a real son." Conghal told him the whole true story, and judgment was given them ; and the king of the Saxons told them the truth ; and they brought his own son to Arthur to be judged there, and Conghal said : "Make a fosterage and friendship with the king of the Saxons, O Arthur, and be friends to one another."

Conghal was there till the feast was ended ; and they were all in good spirits then, since they had seized the kingship of the Saxons, of Britain, and of the Isles ; and Conghal said, "A blessing on you, O Arthur !" said he, "we have received much of good and honour at your hands" ; and he commenced bidding him farewell, and he spoke these words there :—

Time for us to go over the sea,  
O Great Arthur, son of Iubhar !  
We received of thy wealth, I speak the truth !<sup>3</sup>  
Good is the prince from whom we got it ;  
We partook of thy feast truly,  
And of thy welcome without anxiety,  
And of thy riches, true it is !  
And of the household<sup>4</sup> of your house ;

<sup>3</sup> Lit., 'true for me.'

<sup>4</sup> τεσγῆλας, 'household' ; here, 'the rights and services of the household.'

Տէ քսարամար լոյս սիւ  
 Մատ, զ յի 'ր զ յոծսուսե !  
 Ըր լոծէ տսոյն զի մարի միւս Լի  
 Շիւսարմատ տստ զի միւսիւ.  
 միւսիւ.

## LXIV.

Ռոճատար մար լոյս զի ածալի լոյս, 7 ու տոջնած Լեօ՛ւ  
 լոծնած զի ու-ձ մարմն զի մ[արի] 7 զի մորթարիլից, 7 շիւս  
 7 իրաւիւն ու տիրիւս սիւ ձա ոջո մանջատար ին[ի] Եստ  
 Ռոյր արիւր Էլոյն 7 Ալեան, 7 ու շնած լոյսքոյտ Լեօ մոտ,  
 7 տանիւ Ըոնճալ լսար զ մսլած ու տսլած, 7 տանջատար զ  
 իւստից Լիւր. “ Իր քստ զարի [ձի մեւիտ] զ իրեւսար  
 Էրեան,” զի քե, “ 7 տնտար քոլած 7 իոյնմիւս զարիւր ոջո  
 լոյսիւ (1°) Էլոյն, 7 մոտն զ յոծսուս ”; 7 զարիւր :—

Անո՛ւ զ ու-մար Եստ Ռոյր  
 Բիւս քստ լոծնած տար լոծիւ (?)  
 Բարի լոյս տսլ (2°) . . . լոյս,  
 Ըոլած զ ու-մար Էրեան.  
 Երի իւստն ոջ լոյս մոտն լոլ  
 1 լոյսիւս Լեւս Լոլան,  
 զ իրեւսար զի իրիւս[իւ] տ  
 Իր զի լոլոլոլ լո լոլոլ.  
 Բարամար մատ մա լոլ  
 զ Ըրարի մոր, մա իւս.  
 Ու իւս լո լո ու-մար լոլ  
 Բար լոլոլ-լա (3°) զ լոլ.  
 լոլոլ տիւ զի տիւ մո լոլ,  
 լոլոլ լո ու-մար [ձ] ու-լոլ !  
 Էր լո ու-մար զ լոլ  
 մոտն զ ձի լոլ մեւ (4°) լոլ.  
 լոլ.

“ Ետնտար լոլոլոլոլ 7 լոլոլոլ զարիւ, զ լոլ,” զի  
 Ըոնճալ, “ 7 լոլոլ ու իւս լոլոլոլ զի զ ի-մեւ լոլ  
 լոլոլոլ լոլ Էրեան լոլ ոջո ու-լոլոլ զ ու-մար լոլ  
 7 ու լոլոլ լո լոլոլոլ զ լոլ զ ու-լոլոլ լոլ զ  
 լոլոլ ոլոլ 7 լոլոլ լոլ; 7 լոլոլ լոլ Բար լոլ :

(1°) Ռոյս: 1st pl. S-fut. of լոլ, ‘reach,’ ‘attain,’ ‘arrive at.’  
 (2°) տսլ: MS. defective. (3°) լոլոլ-լա, 1st sg. redupl. fut. of լոլ-  
 լոլ, ‘compare.’ (4°) MS. զ մեւ, which makes the line hypermetrical.

Though we partook of all that  
 From you, O king and O noble man !  
 As we have come over the sea of the son of Lir,  
 It is time to bid you farewell.

## LXIV.

Thus they were that night, and on the morrow they put their fleet out to sea and out on the great ocean, and they had with them the hostages and captives of all the countries till they reached the island of Tuath Ross, between Ireland and Scotland ; and they encamped in it, and Conghal came up on top of the hill, and his hosts came with him.

“ We are a long time now away from Ireland,” said he, “ and let us go with sail and oar<sup>1</sup> till we reach Ireland, and glad I shall be to reach it ” ; and he said :—

To-night in the island of Tuath Ross  
 Are we seven battalions . . . .  
 I prefer . . . . .  
 To sleep in the land of Erin.  
 Thirteen years we were yonder  
 In the smooth lands of Lochlann,  
 Away from our territory  
 And our province, gently.  
 We were well off<sup>2</sup> in the house  
 Of<sup>3</sup> Arthur the Great, the son of Iubhar.  
 There is no king with many strongholds  
 With whom I shall compare him to-night.  
 Dear is yonder land in the west,  
 Ulster of the many hostages !  
 Ireland of the many strongholds  
 In it I long to be to-night.

“ Do you take food and nourishment, O warriors ! ” said Conghal, “ and after that jump into your ships so that the men of Ireland may not remark us till we go, indeed, into the land of Ulster ” ; and they sailed by the full moonlight<sup>4</sup> into the district of Ulster at the end of night and beginning of day ; and Fergus

<sup>1</sup> Lit., ‘ Let a sailing and rowing be made.’

<sup>2</sup> Lit., ‘ We found good.’

Lit., ‘ In his house with.’

<sup>4</sup> Lit., ‘ By the full light of the moon.’

“Rádaora,” ar ré, “o’fior réel doaoib c’áit a bfuil Féiccuir mac leoe nu Ulaó.” Támic Féiccuir fa éirí, 7 tarla ouine óó, 7 fuair a fíor uatá cia in t-ionao a maibe Féiccuir mac leoe; 7 támic Féiccuir mac Rora marí a maibe a muinterí. “Maic, a Féiccuir,” ar Conġal, “c’áit a bfuil nu Ulaó anoct?” “Atá ré aġ teacé co Sliab Sliainġe ġo teacé Eochaió Sálbuiré anoct,” ar Féiccuir. “Ir maic linne rin,” ar cág, “uair ġeubam (1°) an bhuigénra air anoct ġan aihaior”; 7 manġadairan je oeieaoó oo ló o’ionn-roighiú na bhuigéne noġo manġadair ġo h-Inbeair n-ġaoé mairan abairtarí Tonh Ruġmaióe 7 i cceano na ġairibrligéoh iura maitei íomairíe Muilleano 7 ġo Cairmuic na Fahircc-riona; 7 doconnadairí roillí loéiraino na bhuigéne uatá anhirin. “Soillí muġcoinnle rúo,” ar Fíaoó oiraoi; 7 roberit na bmaéirí-ra anh:—

Solur loéirainn muġbhuiġne  
inne (2°) óoib co cleaéluoir  
ba fearí óoib conomġadair (3°)  
ġeubaoí ealla (4°) aitéadair  
Sunh je cláeoib cloiréna  
ba ġroídeaircc cuirp crieúctaidġé  
re rin tí lá lanfolur.

Soillí.

“Fahirtime rin, a Fíaoic,” ar Conġal. “Ar eoh, ġo oeimh,” ar Fíaoó, “7 bu oíc ooo’ íluaġoibí 7 oo íluaġhaib Féiccuira mic leoe í, 7 bú íomóa bair n-eairbaóa o’n m-bhuigín úo.”

## LXV.

Tánġadairan ina ccaethaib cóiruiġé o’ionnroicció bhuigéne boirce ġo teacé Eochaió Sálbuiré; 7 ar aihlaioó oóí an bhuigéan rion 7 Féiccuir mac leoe innte 7 mic muġ 7 muílaéa Ulaó 7 Éienn air céana na foéairí anh, 7

(1) ġeubam, 1st pl. redupl. fut. of ġabam. (2°) inne, ‘bowel,’ ‘womb,’ ‘inner meaning’; O. Ir. inoe. For other meanings of this word-form, vide “Br. Laws Gloss.,” s.v. (3°) cono-m-ġadair: m, infixed pron. of 1st person. (4°) ealla, ‘a fit’ (O’R.).

mac Rosa said: "I shall go," said he, "to learn news for you as to where Fergus mac Lede, the king of Ulster, is." Fergus came to land; and a man met him, and he learnt from him in what place Fergus mac Lede was; and Fergus mac Rosa came to where his people were.

"Well, O Fergus!" said Conghal, "where is the king of Ulster to-night?" "He is coming to Sliabh Slainge, to the house of Eochaidh Salbhuidhe," said Fergus. "We are pleased at that," said each, "for we shall take the hostel on him without a doubt to-night"; and they proceeded at the end of the day towards the hostel till they reached Inbhear n-Gaath, which is called Tonn Rughruidhe, and towards the Rough Way, which is called Iomaire Muilleann, and to Carraig na Faircsiona; and they saw the lantern-light of the hostel off from them there. "That is the gleam of a royal candle," said Fraoch the druid; and he spoke these words there:—

The light of the lantern of a royal hostel,  
(Better) that they should change their intention,  
Better that they should receive me.  
They shall endure a fit of sorrow,  
Here through wattles of listening (?).  
Lacerated bodies shall be gory-red  
Before the full light of day comes.

"That is a prophecy, O Fraoch," said Conghal. "It is, indeed," said Fraoch, "and it bodes ill for your hosts and the hosts of Fergus mac Lede, and many shall be your losses through yonder hostel."

## LXV.

They came in serried battalions towards the hostel of Boirche,<sup>1</sup> to the house of Eochaidh Salbhuidhe; and the condition of the hostel was this: it had in it Fergus mac Lede and the sons of the kings and the other great princes of Ulster

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<sup>1</sup> *Vide* Additional Notes. We have here the synopsis of the lost tale of the "Destruction of Cathair Boirche."



and of Ireland with him ; and there were seven doors on that hostel, and no door was without a towering champion or very brave royal prince or strong powerful hero of the men of Ireland guarding it.

The followers of Conghal and Fergus mac Rosa proceeded till they came to a stand on the hill above the hostel, and they sent a host to devastate the hostel.

There were on one door of that hostel the three Dubhs from Tory Island, and on another door of it was Mesgedra, son of Art Mesdealbhann, the son of the king of Leinster, and on another door was Cét mac Maghach, and he was accompanying the king of Ulster.

The way with the princes of Ulster was this : that theirs was the victory in heroism and valour save it were that the warrior received his first weapon<sup>1</sup> from them ; and at that hostel Cét spent the hardest first night he ever spent.<sup>2</sup> On another door was Rosa Ruadh, son of Rury, and his son, Fachtna Fathach, was on another door, and Maolchroich, father of Cathbadh, on still another door, and the pick of the hosts of Ulster and Ireland furthermore. Conghal's hosts shouted from every point of the hostel. "Here is Conghal," said the sentinels of the 'cathair,' "and the hosts of the world there on the sea." "Truly they are," said Fergus mac Lede, "and act well, O people . . .," said he, "and let not that interrupt your drinking and pleasuring, but wage your combat in the door of the hostel till day arrives with its full light."

Then the three Dubhs from Tory Island came out, and passed round the hostel, and they inflicted great slaughter on the hosts outside, and they returned after that unscathed into the hostel. The hosts came again up to the hostel, and they launched a shower of their blue darts and of their sharp-edged, bloody spears, so that they wounded the guards at the

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in this idiom. Lit., it means, 'It is of the hardest first-nights in which Cét was--that hostel.'



նա յ-սօրիլթօ. Եւ[րոպ] Մերժեցա մաճ յւ[ն] Լաւջն ճոռ իւր  
 7 շօ Լաճ Լը, 7 բաւի տեւծաւ 7 իմբարձոն ճաւիջ [ԸՈ Ս]Օ  
 մարիծօ ճ իւրաքի ճոռ 7 ժօ օւճաւի նա իւսաւիջ ճ'ն միւսիւն  
 ԸՈ Բօրի 7 ճանու իւր մ-Բիւսիւն ճոռոն [ճ]ի իւր. Եւնճաճար  
 ժօճոն ճո ժօրիւր ժըրճարճաւիջ ճար իւր Լաճ իոռի. Զալլ 7 նա  
 յ-օւլեան ուլե, 7 իր ճար իո ժօրիւր իւր ժօճի Բաճճա Բաճճ մաճ  
 Բօր, 7 ժօ էրիւն ճաճ 7 ժօ ճաճ ճ ճարա 7 ժօ Լեւաճար  
 ճաճա Լաճ ժօ ճլըր ճ իւրաքի ճ, 7 ժօ իւճիւրօ 1 ճճոն ճո  
 ճիւսաւիջ Բա յըր ժօճի 7 ժօ իւրաճօնեճար ճ'ն միւսիւն ճաճ  
 ուլե, 7 ճանու քնոն իւր միւսիւն ճար իւր. Եւնճաճար նա  
 իւսաւիջ ճար ճարոն մ-Բիւսիւն, 7 ժօ ճարեճար սիմք.

## LXVI.

Եւնու Շը մաճ Մաճճ նա ճոնար ճաճ ժ'օնոռիւն ճա  
 իւսաւ 7 ճանու քօ ճի ճ ճիւճիլ նա Բիւսիւն 7 ժօ քաճաւ  
 ճօրար ճիօ օճի նա Լաւջ Լաւ. Եւնու քնոն ճար իոռիւն  
 իւր մ-Բիւսիւն ճար իւր. Իր ճոռ իւր ժօ ճարեճար նա իւսաւիջ  
 ուլե քաճ մ-Բիւսիւն ճար 7 ժօ ճարեճար ժօ ճարիւն  
 ճոնճարիւն ԸՈ Խ-ճէլաճի ճ, 7 ժօ ճաճա Բօրիւն ճարիւն մաճ  
 Եւճաւ Զալլաւ իւր 7 է 1 ճճաճօր ճար քօրաճար նա  
 Բիւսիւն, 7 ճի ճաճա մաճաճ սիմ ճո, 7 ժօ էրիւն ճաճ  
 7 ժօ ճիւր ճի ճաճա Լաճ Լաճ ճաւիջ, 7 ճաճաճար քնոն  
 իոռիւն իւր մ-Բիւսիւն ճար 7 ժօճար ճաճ մօլաճ ճօ մօր.  
 Եւնու իւսաւ ճո ճօլաւոն իւր ԸՈ Շալ, 7 ճոճոնաւ ճար  
 ճօնքի մաճ ճարիւր նա քաճոնիւր, 7 ճօնար Շալ իւր:  
 “Երիւր ժաճիւր, ճ ճար ճօնքի, նա ճի ճաճա մաճաճ  
 իոնճա ճանու, 7 ճաճար ճաճ Բօրիւն մաճ Եւճաւ ժօճ'  
 իոռիւնքիւր.” Եւնճաճար ժօճոն նա Բիւսիւն 7 ժօ ճարեճար  
 ժաճ ճաճ սիմք; 7 ճօճաւ (1°) Բօրիւն ճարաւ ճաճ ճարաւ  
 քնոն ժօճաճար, ժօ իոռիւն ճօ Խ-ճէլաճի ճաճ, 7 իր ճոռ ճար  
 ժաճ ճիւր ճաճ սիւն նա Բիւսիւն 7 ժօ քարաճար ճօլաւոն

(1°) MS. ճօ ճաճա. ճօ came to be considered evidently as a conjunction meaning ‘when.’

<sup>1</sup> Lit., ‘In their lying of wounding.’ Լաւջ Լաւ: Լաւ, gen. of Լեւ,

doors. Mesgedra, the son of the king of Leinster, came there and a hundred warriors with him, and he met with strife and contention outside, so that his people were killed; and he drove the hosts from the hostel in fierce fashion, and came thereon back into the hostel. The inhabitants of Innsi Gall and of the Isles then came to the southern door; and it is at that door that Fachtna Fathach mac Rosa was, and he went out and seized his arms, and fifty warriors from the pick of his people followed him, and they shot at the host nearest to them, and they beat them all off from the hostel, and he [Fachtna] himself came thereafter into the hostel. The hosts came up again to the hostel, and they shouted round it.

## LXVI.

Cét mac Maghach came out alone against the hosts, and he passed thrice round the hostel, and he left a gory heap of them lying wounded.<sup>1</sup> He himself then came back again unscathed into the hostel. Then all the hosts again shouted round the hostel, and they plied it quickly with rough-topped rocks, and Boirche Casurlach, son of Eochaidh Salbhuidhe, heard that when he was in a seat on the resting-place of the hostel with one hundred and fifty warriors round him; and they went out, and one hundred and fifty warriors fell at their hands outside; and they themselves came back again into the hostel unscathed, and were greatly praised. Tidings of that fight reached Conghal, and he saw Art Aoinfhear, son of Arthur, before him, and Conghal said to him: "Raise for me, O Art Aoinfhear, the thrice fifty royal warriors who have come, and bring the head of Boirche, son of Eochaidh, to me." They came to the hostel, and they shouted from every point of it; and when Boirche heard that it was himself they were seeking, he approached them quickly; and it is on the floor of the hostel that they met together, and they

<sup>1</sup> 'affliction, a wound' (O'R.). The word is common in modern poetry in such phrases as '1ṙ lḃ leom o'ap n-aor óṡ,' 'It is a sad day for our young folk.'

me céle 7 nob' é a ceíoc ġuri tuit boiře Cařurilac mac Eacħaiř Salburde cona ċri caoġa macaom le h-Arit Doimferi mac ġuġ ħrietan, 7 tainic řen iomřlán amac 7 tucc ceann ħoiře lei ġo h-ařim i ġaibe Conġal. “Aġ řin, a Conġal, in ceanno so iariari ořim,” ař řé. “ħeri ħuaiř 7 ħeann-acėain!” ař Conġal, “7 tēna imėeacė řearėa toćum to ċřie řen 7 ġob' řlán řřėnai.” (1°) Ro imėiġ an macaom iariřin toćum a ċřie .i. Cřioća ħřieatan 7 to ġabřan ġuġe ħřieatan oia ċřř ġuri' coimariřin Conġal le h-Arit Doimferi oerřin. Ó'oconnacaoari řin na řřř Duib a h-inri Ĥuri ħoiře Cařurilac to ċuitim, ħa ooiłġ leó é 7 oġabřat a n-ařima 7 tánġaoari amac. “Nř ċiućřam ařėac ġo n-oioġlam mac Eacħaiř ař na h-ałłmarřicaiř”; 7 ġioř ġab caė no coimłann ġuú co řarřla Anaćal eućac mac ġuġ Conćenn ġuú 7 to řearřaoari coimłann ċřioća ċurata ġe céle, 7 to řorřamlaiġ (2°) Anaćal ořmarřan ġuri ħen a řřř ċinn oib co oeaġćaraiř, 7 to ċuri a ħřiaćonuiře Conġal iao. “Aġ řin ċinn na řřř n-Duib ċuit, a Conġal,” ař řé, 7 roberř:—

Cinn tuit, a Conġal Cláraiġnaiġ!  
 řřř mic nobi 'ġuć' ħřacari!  
 Oořorřarř (2°) łim 'male;  
 Tánġaoari a ċiuġłaić; (4°)  
 na řřř Duib to ġariřura,  
 řřř meic Ceatħa, řřřř ċurac!  
 Ař iaořřin řomeřećnaiġře, (5°)  
 Rořřáġřao řo ċřř ċuiħarř;  
 na řřř Duib a h-inri Ĥuri  
 to ċorřarř (6°) łiom ġo ġřim.  
 Soħaiře to ġariřarř,  
 řřř'ar ċallřarř a ċimn.

C.

(1°) řřėnai, comp. of řřėan (řřėn).  
 3rd sg. pret. of řorřamlaiġim, ‘I prevail.’  
 = to řo-řo-ćari-aaoari.  
 s. v. ċiuġ; Hogan, “Cath. R. na Rir,” p. 190.  
 m, infixed pronoun of 1st person sg.

(2°) řorřamlaiġ,  
 (3°) to řorřarř  
 (4°) ċiuġłaić, ‘last-day’: cf. Windisch,  
 (5°) Ro-m-ćřećnaiġře:  
 (6°) to ċorřarř: to to-řo-ćari-aaoari.

fought together ; and the end of them was that Boirche Casurlach, son of Eochaidh Salbuidhe, fell with his thrice fifty warriors at the hands of Art Aoinfhear, son of the king of Britain, and he himself came out unscathed, and he brought with him the head of Boirche to where Conghal was. " Here, O Conghal ! is the head you asked of me," said he. " Success and blessing !" said Conghal, " and proceed forthwith to your own country, and be well and stronger." The warrior proceeded after that to his country, viz., the territory of Britain, and he assumed the kingship of Britain afterwards, so that in that way Conghal was contemporary with Art Aoinfhear. When the three Dubhs from Tory Island saw Boirche Casurlach fall, they grieved at it, and they seized their arms and came out. " We shall not go in till we shall avenge on the foreigners the death<sup>1</sup> of the son of Eochaidh," [said they] ; and neither in battle nor in combat were they resisted till Anadhal Euchtach, son of the king of the Concheanns, met them, and they fought in brave and warrior-like fashion together, and Anadhal overpowered them and cut their three heads off right quickly, and brought them to Conghal. " Here are the heads of the three Dubhs for you, O Conghal," said he ; and he said :—

Here are the heads for you, O Conghal Claraighneach,  
 Three sons your brother had !  
 They fell at our hands together ,  
 Their last days had come.  
 I slew the three Dubhs,  
 The three sons of Ceathba, three heroes !  
 It is they who wounded me,  
 They left me in grievous plight<sup>2</sup>;  
 The three Dubhs from Tory Island  
 Fell by me exactly.  
 Numbers they had slain  
 And from them cut their heads.

<sup>1</sup> Lit., ' Till we avenge the son of Eochaidh.'  
 grief.'

<sup>2</sup> Lit., ' in gore of

## LXVII.

‘‘Óo éuaġa fepceur mac ġeue an tmuar ġin ‘o’á ġuuntġi ‘oo  
 ġuitim, 7 ‘oo ḡáġ áḡa n-éccaoime ḡo móri 7 áḡa n-áóġoġáó,  
 7 áuubaiġt: “An fáḡaim neac ‘o’á n-‘oioḡuġt ġúo?” ári fē.  
 “Ráccaoġa ánn,” ári Cet mac Māḡáġh, “7 ní ġuacáġ (1°)  
 áġeacá noco tġuḡġari ceann mic ġu[ḡ] Concénn áuḡaoġa.”  
 Támic ámac 7 ‘oo ġiri an caġ uġe co tġariġa Ánaóáġ  
 Éuécac ári 7 ‘o’feariaóari coġġano ġioécá, feariaġáġ,  
 cáġma, cuġaġa, neaġtġári, naġġoḡiḡe, áḡġári, ioḡḡanġacá, 7  
 ‘oo ġuit Ánaó[áġ] á cġiocháġ (2°) an cōġġuġn, 7 tucc á  
 céann ġeiri ġiri m-ġuuiḡin ánoġn á ġriaóuuiġe fepce[urá]  
 mic ġeue, 7 áuubaiġt an ġaoi ánn:—

Ceann uuit, á fepceur uġáó!  
 Óri áġ muiġioġuġáó (3°);  
 Ceann ġuḡ Coiécéann, cġi[uaio] cuġ!  
 á n-‘oioḡáġ cōġn (4°) ná tġiri n’uġb,  
 áġ é ‘oo áuiri ári ári ġġuáḡ  
 ári ‘oioġuġb ġuuiḡne ḡo m-ġuáio;  
 áġ áriġe tġ . . . (5°) muiḡ  
 á n-‘oioḡáġ [ceann] ná tġiri n’uġb.  
 ní ġuḡ á ġáġ á ġáġ ġuogġi  
 Océacá ‘ob’ fearġi tġeiri ḡioġi  
 ġna ánaóáġ . . . (6°) ġeáno  
 Cé ‘oioġuġ (7°) ġioġ á cénn.

c.

Óoéuaġa ġin Toġna mac Tinne ġuḡ Sāḡġan ‘ooba ‘oioġiḡ  
 ġeiri Ánaóáġ ‘oo ġuitim [ġe] cġuáioóbémeánoáioġ Ceit, 7  
 támic ánoġn ġiri m-ġuuiḡin; 7 ‘oo ġuit nánoġári ‘oo  
 ġáġuġb (8°) ná ġuuiḡne, 7 ‘oo fuaḡári coġġiac ári ġuéc ná  
 ġuuiḡne. Áu[cōġnaic] Meġceóġia mac Áriġ Meġeáġáno  
 .i. mac ġu[ḡ] ġáḡen mā áḡáio, 7 ‘o’feariaóari c[ōġġann]  
 cáġma, coġġáioġi, cuġaġa ġe éġe, 7 ġa ġuáġári ‘oá ġuḡ áca  
 7 ġa ḡuġ ‘oá ḡ[áiri]ḡeáóáġh 7 ġa tenne (9°) ‘oá ‘oáġi

(1°) ní ġuacáġ, 1st sg. conj. B-fut. of tġicim.

MS., cġioch-.

(3°) ġo-ġi-ġuġáó, ġ, infixed pron. 3rd sg.

(2°) cġiocháġb;

(4°) cōġn:

## LXVII.

Fergus heard of the fall of these three of his followers, and he bewailed them very much and praised them ; and he said : “ Can I find anyone to avenge these ? ” said he. “ I shall go,” said Cét mac Maghach, “ and I shall not come in till you get the head of the son of the king of the Concheanns.” He came out, and he searched through the whole battle till Anadhal Euchtach met him, and they waged a fierce, manly, brave, warrior-like, vigorous, hostile, dire, wondrous fight, and in the end of the fight Anadhal fell, and he (Cét) brought his head with him into the hostel to Fergus mac Lede, and he recited the poem there :—

Here is a head for you, O Fergus of Ulster !  
 For it is I who overthrew it,  
 The head of the king of the Concheanns, brave the warrior !  
 In revenge for the heads of the three Dubhs.  
 He it is who inflicted slaughter on the host  
 At the doors of the hostel, victoriously !  
 That is why . . . . .  
 In revenge for the heads of the three Dubhs.  
 There placed his hand in the hand of a king<sup>1</sup>  
 No warrior better in vigour of deeds,  
 Than Anadhal . . . . .  
 Though I have brought with me his head.

When Torna mac Tinne, the king of the Saxons, heard that, he grieved at Anadhal's falling by the hard strokes of Cét, and he came into the hostel ; and nine of the chiefs of the hostel fell, and he proclaimed war on the inhabitants of the hostel. He saw Mesgedra, son of Art Mesdealman, the son of the king of Leinster, before him, and they waged a brave, very strong, and warrior-like fight together ; and it was an onslaught of two kings, and it was the fierceness of two

*sic* MS. (5°) M. O'C. supplies *tuḡar amuḡ*. (6°) MS. defective :  
 M. O'C. supplies *Concheann*. (7°) O. Ir. *ṡopacur*. (8°) *bairiṡ for bairiṡ ?*  
 Cf. Lismore, fol. 156, b. c. 1. (9°) *tenne* : abs. noun from adj. *teann*, ‘strong.’

<sup>1</sup> *I. e.*, ‘There swore fealty to a king.’ *Vide* Add. Note.

n-óileann (1°), 7 uob' é crioic an cóimluinn suir éuit Torina  
[mac] Tinne le Meiceoria, 7 pucc a céann lef mairi a  
maibhe fericcur mac leue; 7 roberit in laoi:—

Ceann uuit, a fericcur Caínn!  
Suirab móire do mhenma,  
ní ceann aco cenn Torina éreim  
táinig tair mairi go mórcéill;  
Torina mac Ceinne go m-buair,  
Ri Saġran, raorpe rluaid,  
Ar é an fef rín co bfuilb  
Do éuir ár 'man árobruidim.  
Do feparamair cóimlann cruaid  
mairi ar Torina ié h-énuid;  
Ar é romceuectaid (2°) co tenco  
Sé uoradur liom a céann.

Ceann.

### LXVIII.

Cioic tria aco óocuala ConĠal a éirénfir do éuitim 7 a  
múir do máibad 7 a éuir do cruaidleoraid 7 a máite  
do muohuġad, do éuir féin 7 fericcur mac Roia 7 an  
corad (3°) uile, 7 do éuireoir te[mu] 7 tenoala iir  
m-buidim a n-éifead; 7 aoubaire fericcur mac leue:  
“Éuicco, a fíor[ad]!” ar ré, “uairi acaid aġ loirad na  
buidine oirinn, 7 taduibid bair n-aigite moálma eirre, uair  
ar ura ódoid bair máibad i ccaid ma bair loirad a t[ad].”  
Do eirceoiran uile anir 7 do éiréid aġ an talam  
tríomfoirad ma t[ad]ill la [béimeannad] (4°) na miled  
aġ buirad na buidine o' a n-ġuailib (5°) 7 aġa tóġbáil  
uib. Ir anir do cóirigad aco fericcur mic leue co  
h-aclad a cceiradad aca ConĠal, 7 uoba céorad aġ an  
o' aca rín. ConĠal cona allmairidib 7 fericcur mac leue  
cona ulladadib. Ro benad béim boir i cenco a céle o'n  
o' aca rín. Uoba oluic an uaduibid 7 uob' fericcur an  
mireoir do ríorad clanna Ruġairre a n-aġad na

(1°) MS., oíinn, gen. to later nom. óileann. (2°) romceuectaid,  
romceuectaid: throughout the MS. the asp. after 1st sg. infixed is omitted.  
(3°) Corad or Corad (2°): *v. infra*, p. 90, note (4°). (4°) béimeannad (2°);  
MS. defective; M. O'C. reads mairi. (5°) ġuailib for ġuailib.



warriors, and it was the strength of two huge deer, and the result of the combat was that Torna mac Tinne fell at the hands of Mesgedra, and the latter took his head with him to where Fergus mac Lede was, and recited the poem :—

A head for you, O Fergus of Eamhain !  
 May your spirit be greater thereby,  
 No head is it but the head of Torna, the strong,  
 Who came over the sea with great skill ;  
 Torna mac Tinne, victoriously,  
 The king of the Saxons, freedom of a host !  
 He it is, with wounds,  
 Inflicted slaughter round the great hostel.  
 We waged a hard fight,  
 I and Torna together ;  
 It is he who severely wounded me  
 Though I have brought his head with me.

## LXVIII.

However, when Conghal heard of the fall of his champions, and of the death of his warriors, and of the severe lacerating of his heroes, and of the destruction of his chiefs, he himself and Fergus mac Rosa and the whole company (?) arose, and they set fire and flaming faggots to the hostel at one time ; and Fergus mac Lede said : “ Rise, O men,” said he, “ for they are burning our hostel, and face out bravely, for it is easier for you to die in battle than to be burnt in a house.”<sup>1</sup> They all rose then, and the heavy-sodded earth shook round them through the [strokes] of the warriors who were overthrowing the hostel with their shoulders, and raising it with them.

It is then the army of Fergus was drawn quickly up right opposite the army of Conghal ; and keen were these two armies, viz., Conghal and his followers, and Fergus mac Lede and his Ulstermen. The two armies struck boldly at one another. Close was the strife, and at close quarters the struggle which the Clann Rury maintained against the

<sup>1</sup> Δ ττις, ‘in a house’; Δττις, adv., ‘inside.’



foreigners, so that between them they made such great havoc that young children could swim in the pools of very red blood at the feet of the warriors ; and Fergus mac Rosa struck at them with his inimical mighty blows, and Conghal cleaved a warrior's path through the battalions, till he won the battle over Fergus mac Lede and the Ulstermen ; and Rosa Ruadh mac Rudhraighe and Fachtna Fathach, his son, closed in round Fergus mac Lede, and they covered the escape of the hero,<sup>1</sup> and carried him away by dint of their valour and their dexterity ; and the whole place was burnt by Conghal and his battalions ; and when Fachtna Finn File saw the great havoc around the hostel, he said : " Here is many an Ulster grave," said he, " and I like not its being so, and I know how it is on both sides, viz., five persons and four hundred of the Ulstermen fell there, and of the host that came with us over the sea and ocean, there fell ten persons and twenty hundred " ; and he bemoaned them very much, and said :—

Here are graves under a pool of blood,  
Of all who are with me, cause of ill !  
Sad to me is the slaughter of Ulstermen from their home,  
And dismay through valour.  
Five persons and four hundred  
Of the Ulstermen it was that were put to death.  
Here fell they however ;  
It is there are their graves ;  
Ten persons and ten hundred  
Of the host that came hither on the way,  
In the same battle they put  
Their graves here, whence it is (?).

## LXIX.

" However ill for everyone that hostel has been," said Fachtna Finn File, " it is worse for Eochaidh Salbhuidhe, for his good son Boirche Casurlach mac Eochaidh Salbhuidhe

otherwise line hypermetrical. (3°) MS.,  $\lambda\epsilon\acute{\alpha}\tau\alpha\theta\delta$ , which makes the line hypermetrical. (4°) Conur? (5°) MS.  $\beta\upsilon\iota\theta\epsilon\eta\tau\alpha$ . (6°)  $\epsilon\alpha\chi\alpha\iota\theta$ : gen. in O. Ir.  $\epsilon\alpha\chi\theta\alpha\chi$ ,  $\epsilon\alpha\chi\alpha\theta\alpha$ ; here MS. contraction for  $\Delta\iota\theta$ .

<sup>1</sup> Lit., 'they placed a shield over the track.'

Saibuiré, 7 cá feipí ainm óa mb[eiréa]ó uiré ina bhuirgen  
 bóiré.” “Déntarí eiréa uiré a gáim, a ócca!” ar  
 ConĠal, “7 airtéir [cáio]é Eochairé Saibuiré linn.” “Na  
 h-abairí rín, a áiríuĠ!” ar Fáctna Fínn Fíle, “óir ar  
 lóir a n-éiríuĠ ó’uic [ar] h-uiréaib aét coróir mĠge  
 n-éiréann ar túir, 7 buó leat uiréaib íar rín.” Ir ánn rín  
 aubairt ConĠal [le n-a] munnir: “Ġac neac ar tuáloing  
 Ġairéaó no luáigíll aĠuib ticcóir liomra co TeimíuĠ [ó’ionn-  
 rí]uĠ ar rí[Ġ] éiréann Ġo tuitéir linn 7 Ġo coróiríra (1°)  
 mĠge n-éiréann mĠr; 7 táimic ConĠal [íar rín] (2°) tar  
 fírtar Rúirí mĠra mairéir Cuán Snaímá Aigheac 7 tar  
 fírtar na . . . mĠra mairéir Fóairí Múiréimne 7  
 ó’fírtar Conuirí 7 óo Comáimíra 7 tar uiré 7 tar bóinn  
 7 Ġo TeimíuĠ na mĠg, 7 mĠr mĠuĠgíuĠóar ríluáigí Teim-  
 íach íar ar ríur ó’a n-oiríuĠuĠib, (3°) 7 ar n-éiréa óo’n  
 mĠg mĠimne Ġo b[eir] [aca] ar an cat ar n-a óiríuĠó aca ar  
 in fírté 7 na mĠgíuĠa ar n-a tóigíuĠaib. Óo h-inniré óo  
 luáir luáigíne rín, 7 óo bóig co ríenmóa lérín ríel rín.  
 “[Óo fírtar]a cuic íar rín,” ar luáir luáigíne, “ConĠal  
 mac RúiríuĠe mĠg an ríim mĠg rín [7] mĠuĠaí cuiré, 7 óo  
 mĠne an fíar rín uiré mĠra a n-éiríuĠ aríur, 7 tígíuĠ  
 neac uairíe [Ġo luá]uĠib TeimíuĠ 7 Ġo tuáiríuĠ b[eir]íuĠ  
 7 mĠre”; 7 óo mĠgíuĠa na tígíuĠa Ġo tinnéiríuĠ [le]r  
 na tóiríuĠrín, 7 aubairt ConĠal íe Fáctna Fínn Fíle:  
 “ÉiríuĠ Ġo luáir luáigíne,” ar íe, “7 abairí mĠr fígíuĠ  
 TeimíuĠ cona ĠuáiríuĠ aĠmĠra no tábíuĠ cat óamh.”  
 Táimic Fáctna Fínn Fíle co TeimíuĠ, 7 aubairt íe  
 luáir: “Acá ConĠal,” ol íe, “ar fírté na Teimíach 7  
 aubairt lérí TeimíuĠ cona ĠuáiríuĠ ó’fígíuĠ no cat  
 óo tábíuĠ óo fén.” “Ní mĠg óa n-obairíuĠ cat,” ar luáir,  
 “7 ní léccéirí (4°) TeimíuĠ uairíuĠ Ġan catíuĠaí tar a

(1°) Coróiríra: 1st sg. subj. deponent of coróim, ‘I defend.’ For the extension of dep. forms in 1st sg. subj., *vide* Strachan, “Dep. Verb,” p. 115, &c.

(2°) Or, mĠimne.

(3°) ar ríur ó’a n’oiríuĠuĠib; MS. oríuĠ; read perhaps oríuĠó.

(4°) léccéirí: 1st sg. conj. B-fut. of lécim, léicim, ‘I leave.’

fell in it, and what better name could it have than Boirche's Hostel?'

"Let us harry Ulster, O warriors," said Conghal, "and let us destroy Eochaidh Salbhuidhe's territory." "Do not say so, O Ardrigh," said Fachtna Finn File, "for you have wrought enough evil on the Ulstermen, but do you contest the kingship of Ireland first of all, and, after that, Ulster shall be yours." Then Conghal said to his followers: "Let everyone of you who is capable of deeds of valour or activity come with me to Tara to attack the king of Ireland, so that he may fall at our hands, and so that I may defend the kingship of Ireland against him." Conghal then came through Fertais Ruire, which is called Cuan Snamha Aighneach, and over Fertais na . . . , which is called Fochaird Muirthemhne, and Ferta Conaire and Comarmara and Ilath, and over the Boyne to Tara of the Kings; and the hosts of Tara did not perceive them when their musicians ceased, and the king arose and saw the army in array on the plain, and the standards raised aloft. Lughaidh Luaighne was informed of that, and he started up quickly at the news. "I know who these are," said Lughaidh Luaighne; "it is Conghal, son of Rury, who leads that kingly course and warrior-onslaught; and that man created great evils in Ireland heretofore, and let some one go from me to the tribe of the Luaighne of Tara and to the people of Bregia and Meath"; and the messengers went off rapidly on these errands; and Conghal said to Fachtna Finn File: "Go to Lughaidh Luaighne," said he, "and tell him to leave Tara and its hostages to me, or else to give battle to me." Fachtna Finn File came to Tara and said to Lughaidh: "Conghal is," said he, "on the plain of Tara, and he tells you either to give up Tara and its hostages or to give battle to himself." "He is no king if he should refuse battle," said Lughaidh, "and I shall not part with Tara without fighting for it, and ask, O ollamh! a respite for

ceann, 7 iarpair, a ollamam! cairne na h-oirde anocht  
 damair ar Conḡal nogo tti mo tionól, uair ní rial úorair  
 m' fadḡail am' donair." Táimic Fáctna Finn File ḡo Conḡal  
 [7 a]subairt an cairne rin vo tabairt vo luḡair luḡigne.  
 Tuḡran an cairne rin ó 7 [vo] ḡab Conḡal longporit a  
 n-Adail an oirde rin nogo táimic polupriat eirge vo  
 ló [ar] n-a mairach.

## LXX.

Vo éirug comalta Conḡail anoirin .i. Fíadóc ríadói:  
 "Mair, a mḡ a [Con]ḡail!" ar ré, "tabair an cat fearra  
 uair táimic neit rin tream 7 rin [tíolair] (1°) 7 fudair  
 cat ar luḡair rin ló ra." Vo éirug Conḡal 7 vo éirug a  
 cat a [ccé]róir, 7 tug leibionn vo ríadói tabairt na  
 timill, 7 vo tógab a meirgeola 7 a n-oncain o-beul[er]a  
 uairtib, 7 vobí ḡráin 7 uiruat mḡ ar Conḡal voicum an  
 cat rin. Ir ann rin táimic a tionól ḡo m[ḡ] Émion, 7 vo  
 éirug 7 vo éirug a cat ḡo h-adlam 7 vobair bairb 7  
 bairén 7 fudair 7 fadlinn um Téimair vo'n coruinn rin,  
 uair vobí cat óib ag cuimnuḡab a bairtair v'a céle,  
 uair vob' fala vo Conḡal mream 7 é fén 'na mac mḡ  
 Émion a ionnairbair úorair ar a éirgeab fén 7 a vear[b]-  
 bairtair vo mairbair óo ríadói mḡ mream bairtair  
 bóirbair mac Ruḡair. Rob'fala vo luḡair mream a  
 mac vo mairbair ar a céirgean óo. Ir annrin vo com-  
 puicair na cat ceatair rin ar tulair na Téimair 7  
 vo catair a ccéair cat me céle 7 vo mair bloirbair  
 bóirbair vo na catib ceatair a ccenn a céle ḡur úlirib  
 an veabair, ḡur ionfóirib a n-ionmair, 7 vo ḡabair  
 tuat bair 7 mair 7 luḡigne Téimair ag comairbair  
 an cat ḡur éirir áir mair ar mair Conḡail nogo

(1°) táimic neit rin tream 7 rin tíolair. For the phrase cf. Stokes, "Tog. Troi," Gloss. Index, s. v. "sén úaire"; "táimic neit vo'n fion 7 vo'n tíolair," and the Adailam ("Silva Gad.," p. 132), Ir annrin ionfóir táimic a neit rin fén ocup rin tíolair. Sén is evidently treated in the text as a fem. noun.

to-night for me from Conghal until my muster comes together, for it is not generous of him to come on me alone."

Fachtna Finn File came to Conghal, and asked that that respite be granted to Lughaidh Luaighne. He gave that respite to him, and Conghal encamped in Acaill that night till dawn of day on the morrow.

## LXX.

Conghal's foster-brother, Fraoch the druid, then rose : " Well, O king, O Conghal," said he, " give battle forthwith, for there has come strength for prosperity and for [aid], and challenge Lughaidh to battle this day." Conghal arose, and he drew up his army forthwith, and he made a breast-work of strong shields round him ; and their standards were raised aloft, and their open-mouthed leopards were above them, and the majesty and fearfulness of a king were Conghal's in that battle-array. Then there came the muster of the king of Ireland, and the latter rose and drew up his army quickly, and royston-crows and ravens and spectres and sea-gulls came round Tara at that noise ; for both of them (*i.e.* Conghal and Lughaidh) were mindful of the enmity of one to the other ; for Conghal was angered that he, a king of Ireland's son, should be in banishment from his own province, and that his brother should have been slain in his presence whilst defending his kingdom, viz., Bresal Bodhiobadh mac Rudhraighe.

Lughaidh was enraged at his son's being slain on his first service. Then the battalions on both sides fought on the hill of Tara, and they clashed their first weapons of battle together ; and the mighty hostile clash of the battalions against one another resounded on either side, so that the strife became knit and the attacking was at close quarters. The men of Bregia and Meath and the tribe of the Luaighne of Tara kept urging on the attack, so that they inflicted great slaughter on the followers of Conghal till they came to the spot in the battle



մանջածար իրո լաճար ճաճա իմի՛ն Եոնգալ 7 Բարսար մաճ  
 Բորս իրո ճաճ. Իր անիրոն աստծար Բաճեռն Բոնն Բիւ :  
 “Մաճ ան, և անան, և Եոնգալ!” Բարս, “Յեռնա քեմ մաճ  
 7 Եոյսոն յոնց և-Էրեանն սար յո մարնած ՚ի ևլմանարիւն  
 սիւ.” “Ու և-իս յո Եոյսոն յոնց ևն յոման յանրա նեոճ  
 յո ճանար յե,” Բար Եոնգալ, “Ըճտ մեւ յոնցարիւն Էրեանն  
 յոնի սո Բոճար 7 Բար ևս յարբար ևն ճաճ Բար Էսաճաւն  
 Եաճար 7 Բար Լսճար Լսաճն”; 7 յո Եար ին men[մա] մոր  
 1 Եսաճաւն Եոնգալ ճար յարսոսար Եարնա Եո ճաճ Եարս  
 յն 1 Եսաճ յո[նց Էրեանն].

## LXXI.

Իր անիրոն յո ճար Եոնգալ ևն իւոնց ևն իւսաճ 7 յո Եան  
 և Երաճ-Եեմեռն և [իւոնած] օրիւ 7 յո Լեռնածար և Էրի  
 Եոմալեճաճ Է .1. Մարն, Տարն, 7 Լաճարն [7 յա] մաճ  
 Երաճեռն ևլաճ .1. Բարսար 7 Բաճար. Եոճ Երա Ըճտ Եա  
 Երաճ Բար և [իւոնածաւն] ևն Եարմալեճ Եոնգալ ևն Լա ին, 7  
 Եա յոն Բար յեճոճարն և ճոմարն ևն Եա [իւսաճ] ևն  
 Ըճա յոնց մաճ մար և իմի՛ն Լսճար Լսաճն ին ճաճ, 7  
 Ես իւսաճ յո [Է իւ] յաճ յո 7 Բոճար յե Բոյսոն, 7 յոն  
 Եոմարն յա Եարս 7 յա սա [իւսաճ] (1<sup>o</sup>) յոնցաւ 7 յա Բոն  
 Ըճա ևն Եոմարն ևն ին, 7 յո Լեռնած Լաճար Բարն  
 Բ[օր] Լաճաւն ին յոնցաւ ին յոն Լե Եարն և մ-Եարն (2<sup>o</sup>)  
 7 Լե նեմոնց և ն-Բար 7 յո [Եարն] նար 7 մաճաճ,  
 Եալմաճ 7 Եարսաճ Եոնգալ Եար Լսճար Լսաճն, 7 Ես  
 Եեմ և [իւնալ] Ըճարաճ յո ճար Են և Եոն յա Եոյսոն, 7  
 Ես և յոն Եոյսար 7 Եոմարն օր Բար. Սո մար Բար  
 Էսաճաւն Եաճար 7 Բար Բարն Եարն 7 Մար 7 Բար  
 Լսաճն Եաճար ևն ին օ յո Եար և Եարաճ 7 Ե Եարն  
 Բար Եար Բար 7 Երնած օրիւ, սար Բար Է ին Բար մո Եսաճ  
 Բար Լսաճն Եաճար մաճ. Եաճ Եոնգալ յոն ևն Եոնց

(1<sup>o</sup>) The top of the letter *բ* is still visible in MS. սարաճ, ‘a noble, knight’  
 (O’Reilly). (2<sup>o</sup>) MS., Եարնա.

where Conghal and Fergus were. It was then that Fachtna Finn File said : " Well indeed, my soul, O Conghal ! " said he, " perform yourself a good deed, and defend the kingship of Ireland, for all your foreigners are slain." " It is not they that I took from it who defended the kingdom of the world for me," said Conghal, " but the sons of the princes of Ireland who were with me, and it is they who shall gain this battle over the people of Tara and Lughaidh Luaighne"; and that gave great spirit to the battalions of Conghal, and every single hero of them cut a gap of a hundred in the army of the king of Ireland.

## LXXI.

Then Conghal commenced hewing down the hosts, and he dealt them his mighty, inimical blows, and his three foster-brothers, Merne, Semhne, and Lathairne, and the two sons of the Picts of Ulster, Fergus and Fithneas, followed him. However, on that day the hero, Conghal, was a doom to enemies, and his deeds were destruction to noblemen as he passed through the battle-throng till he reached where Lughaidh Luaighne was in the fight; and he opposed his shield to the latter's, and his sharp-edged weapon to his shoulder; and that conflict was the battling of two warriors and of two valorous heroes, and of two props of battle; and a large and very wide space was left them in the fight on account of the fierceness of their blows and the violence of their weapon-play; and Conghal exerted his strength and heroism, bravery, and warriorship on Lughaidh Luaighne, and he dealt him a terrible, triumphant blow, so that he cut his head from his body, and he raised aloft his shout of triumph and of exultation.

He defeated then the people of Tara, and the men of Bregia and Meath, and the tribe of the Luaighne of Tara when their chief and lord fell, and they were slaughtered and decimated; for that is the greatest destruction that was ever inflicted on the tribe of the Luaighne of Tara. Conghal

նա Դեմիաճի լալլրո լալ մ-ԲԱԾԻՐ ԸՇՈՐԿԱՐԻ 7 ԸՇՈՒՄԱՅՈՒՄՆԵ.  
 “Երբ ԲԱԾԻՐ 7 ԵԱՆՆԱԾԵՐԱՆ, և ԸՈՆՃԱԼ,” Երբ ԲԱԾԵՐԱ ՔԻՆՆ  
 ՔԻԼԵ, “ԿԱՐԻ ԵՐ յՈՒ ԵՐԵԱՆՆ ՇԱՆ ԱՄԱՐԱՐ ԵՄ ԱՆՈՐԻ, ԿԱՐԻ ԱԾԱԻՐ  
 ՇԵՐԼ ԵՐԵԱՆՆ ԱՇԱԾ և ԵԴԵԱՄԻԱՅ, 7 ՇԱՐԻՇԵՐԻ ԱՈՒՄ յՈՒ[Ճ]  
 ՈՒՅՏ.” ԴՈ ԵՒ ԸՈՆՃԱԼ 7 ՄԱԻՇԵ և ՄԱՍՆԻՐԵ և ԵՐԻՇ ՆԱ  
 ԴԵՄԻԱԾ ԱՆ ՕՐԾԵ ՔԻՆ, 7 ՈՒ ՃԱԵ ՇԱԼԼԱ ՔԵՐ Մ-ԵՐԵՂԻ 7 ՄԻՐԵ  
 7 ՏԵՆՄԱԾԵ ՆԱ ԴԵՄԻԱԾ, 7 ԵԱՆՇԱԾԱՐ ԸՈՆՇՈՒԹԱՅ ԵՐԵԱՆՆ  
 ԱՆՆ ՔԻՆ ՈՒՅ ԵՐՈՇԱ[Ր] 7 ՈՒՅ ԵՐԱՐԱՇԱՐԱՆ .1. ԴԵԱՇԻԱԾ ՄԱԾ  
 ՏԻՆ, յՈՒ ՈՒ ԸՈՐԸԵԱԾ ՄԱՍՆԱՆ, 7 ԸՈՆԻԱԾ ԸԱՐ յՈՒ ԸՈՆ[ՆԱԾԵ], 7  
 ԱՐԻՄ ՄԱՐՈԵԼՄԱՆ, յՈՒՅ ԼԱՅՆԵՆ, 7 ԵՐՇԱՐԵ յՈՒՅ ԵՐԱՆ 7 ՈՒ  
 ՃԱԵ ԱՐՈՐՈՆԵՐԵ ԵՐ[ԵԱՆՆ] ԿԻԼԵ ԱՆՆ ՔԻՆ, 7 ԵՐՇԱՐԵԱՐԻ յՈՒՅ Ա  
 ԸՈՆՆԵՐԵԼԱՅ ՈՒ ԸՈՒՄՈՒԵԱՆՆ ՄԱԾ ՔԵՐՇ[ԱՐԱ] ՔԱՐՇԵ, 7  
 ԵՐՇԱՐԵԱՐԻ ՈՒ ԵՐՄԱՆ ԸՈՆՆԱԾ ԵՒՈՒԼԼԼ ԵՐՈՒԱ ՇԱՐԵ 7  
 ՈՒՈՒԼԼԼ ԵՐՈՒԱ [ԸՐՈՐԾ], 7 ԵՐՇԱՐԵԱՐԻ և ԵՐԱԾԱՐ ՈՒ ՇԱԾ  
 ՈԵՇՈՒՄՆԵ ՈՒՅ ԵՐԱԵ ԻՆԱ ՔՈԾԱՐԻ ԵՐ ԻՈՆՆԱՐԻԱԾ.

## LXXII.

ԻՈՒՇԱՐԱ ՔԵՐԵԱՐԱ ՄԻԸ ԼԵՐԵ ԱՐԵՐ յՈՒ ԵՐԱՐ ՔԵՆԱ ՄԱՍՆԻՐԻ  
 Օ ՈՒ ՃԱԵ ԸՈՆՃԱԼ յՈՒՅ Ն-ԵՐԵՆՈ 7 Օ ՈՒ ԸԱՐԵ ԼԱՇԱՐՈ ԼԱՅՆԵ  
 ԼԵՐ: “ՈՒ ԼԵՐԸԵ և Ն-ԵՐՄՈՆ ՄԱՐԻ 7 ՈՒ ԵՆԱ ՄՒՈՆՆԱՐԻԱԾ և  
 Լ-ԵՐՄՈՆ ԱՄԱԾ 7 ԵԱԾԱՐԱ ՇՈ ԴԵՄԻԱՅ ՈՒՅ ԵՐԱՐԱՇԱԾ”; 7  
 ԵՐԱՐԻ ՔԵՐՇԱՐ ՄԱԾ ԼԵՐԵ յՈՒՄՆԵ ՇՈ ԴԵԱՄԻԱՅ, 7 ՄՈՐԻ  
 ՄՈՇԱՅԻԱԾ 1 ԵԴԵԱՄԻԱՅ Ե ՈՒՇՈ ԵՐԱՐԻ ՇՈ ԸՈՒԼԵԱԾԻ  
 ԸՈՆՃԱԼ. “ԴՈ ԵՐԵԻՇ ՔԵՆ ՈՒՐԵ, և ԸԱԵՒՄԼԻՐ, և ԸՈՆՃԱԼ,”  
 ԵՐ ՔԵ, “7 ՈՒ ՄԱՐԻ ՈՒ ՔԻՆՆԵ ՚Խ ԱՐՄԱՐԻ ԵՐԱՄ ԱԾԵ ԼԱՇԱՐՈ  
 ԼԱՅՆԵ 7 ՈՒ ԸԱՐԵԱՐԱ (1°) յՈՒՅ Ն-ԱԼԱԾ ՈՒՐԵ ՈՒՇԱՐԻ ՈՒԼԵԱՐ  
 ՔԵՆ 1.” “ԵՐՈՒ ՄԱԻՇ ՈՒՐԻՐ ԵՐԾԵ ՇՈ ԴԵԱՄԻԱՅ ՄԱՐ ՔԻՆ,” ԵՐ  
 ԸՈՆՃԱԼ, “ԿԱՐԻ ՈՒ ԸԱՐԵԱԾԱ (2°) և Լ-ԵՐՄՈՆ ԵՄՈՒ ՄԱՐ ՈՒ  
 ԸԱՐԻ ԼԱՇԱՐՈ ԼԱՅՆԵ ՄԱՐ”; 7 ՈՒ ՔԵՐ ՔԱԼԵ ՇՈ ՄՈԾԱՐԻ ՄԱՐ.  
 ԵԱ ՔԱԼԻՐ ՔԵՐԵԱՐ ՈՒՆ ԸՈՒՄԱԾ ՔԻՆ ԸՈՆՃԱԼ, 7 ՈՒ ԵԱԾԱՐ  
 և ԵԴԵԱՄԻԱՅ ԱՆ ՕՐԾԵ ՔԻՆ, 7 ՈՒ ԵՐԱՅ ԸՈՆՃԱԼ ՇՈ ՄՈԾ, 7 ՈՒ  
 ԸԱԾԱՐ ՔԵՆ 7 ՄԱԻՇԵ և ՄԱՍՆԻՐԵ ՈՒ ԵՆԱՄ ԸՈՒՄԱՐԼԵ ԸԱ ՈՒՅ

(1°) ՈՒ ԸԱՐԵԱՐԱ: 1st sg. pft. of ԵԱՐՇԻՄ, ‘I offer.’ (2°) ՈՒ ԸԱՐԵԱԾԱ:  
 1st sg. conj. B-fut. of ԵԱՐՇԻՄ.

came after that to the House of Tara after his triumphant and exulting victory. "Success and blessing, O Conghal!" said Fachtna Finn File, "for you are, without a doubt, the king of Ireland now, for yours are the hostages of Ireland in Tara, and let you be named king." Conghal and his chiefs were in the house at Tara on that night, and he received the pledges of the men of Bregia and Meath and the natives of Tara; and the provincial kings of Ireland came there to acknowledge him as king and to render him service, viz., Deaghadh mac Sin, king of the two provinces of Munster, and Conrach Cas, king of Connaught, and Art Mesdealman, king of Leinster; and they gave the kingship to him, and he received the high-sway over all Ireland there, and he gave the kingship of Hy Kinsella to Criomhthann, son of Fergus Fairge, and he gave the two thirds of Connaught to Oilill Teora Gaoth and Oilill Teora Crioch, and gave his native possessions to each nobleman who was with him in banishment.

## LXXII.

As to Fergus mac Lede, he said to his followers when Conghal received the kingship of Ireland, and when Lughaidh Luaighne fell at his hands: "He will not leave me in Ireland, and he will banish me out of Ireland, and I shall go to Tara to offer homage to him"; and Fergus mac Lede came to Tara, and he was not perceived in Tara till he had reached the sleeping-booth of Conghal. "Yours is your own judgment, O hero, O Conghal!" said he; "and it was not I who opposed you, but Lughaidh Luaighne, and I offered you the kingship of Ulster, till you yourself refused it." "You did well to come thus to Tara," said Conghal, "for I shall not drive you out of Ireland as Lughaidh Luaighne drove me"; and he gave him friendly welcome. Fergus was glad at that speech of Conghal, and they were in Tara that night; and Conghal rose early and went with the chiefs of his people to

տուեմբարտի յոյճե ռ-Աւած 7 ճի ճի ոօ քարդեօժ ճա աւե ճ  
 տճարտ ոօ Կօրճ յաւօ մաճ Կոյնարօժ 7 քօրքուարտ Աւած  
 ոօ լճարտ ո'քիքսր մաճ Լեօժ, 7 ոօժի քիքսր մաճ Լեօժ  
 ճիւնար յոն ոօ շար ճճ քճճնճ քճճճ յոյճե ռ-Էրեմոն, 7 շօ  
 տսոյ յոյճե ռ-Աւած ոօրն ճի մարիւնճ Կօրճ Կարօ 1 ճճտի  
 Լօճճ քեճճալ Լճ հ-ճԼԼմարիւնճ; 7 ոօժի քիքսր մաճ  
 Լեօժ մար յոն յոն յոյճե ոօշար մարիւնճ Լարն Բ-քերտ (1<sup>o</sup>) ճճ  
 Կոնն Կոյնարօժ է; 7 ճէ ոօժի Կոնճալ մար յոն [ոն]ճ յոյճե ճի  
 է քիքսր մաճ Կօրճ ոօժ' քիքսր արօ ոօ յի ռ-ճ Լոն, 7 ոօ  
 Լարճի քճճնճ քոնն քիլ 7 Բիւնե մաճ Կարիւն, ճո քճլ  
 յոն, ճոնճ 1 Կաիքերմ Կոնճալ ԸԼարեմոյճ միճ Կոյնարօժ, 7  
 շոնոնարօժ քեքսրճ միճ Կօրճ ճոնոյճ յոն, 7 ոօ Բի  
 Կոնճալ արօն ԲԼճճնճ ոճճ 1 յոյճե ռ-Էրեմոն մճ ոճճնճ յոն  
 ոօշար լար Լ Կաճճ ԲԼԼԼճ Կաճճօրի ճիւնլ ճիքերտ ճո  
 քիլ :—

Կոնճալ արօն ԲԼճճնճ ոճճ ոճճ,  
 Օօ մաճ Կոյնարօ յոնոն,  
 Լարն Կաճճ ԲԼԼԼճ Կաճճօրի  
 քար ճար 7 ճարԲԵճԵճնճ. (1<sup>o</sup>)

քոնք.

advise as to whom he should give the kingship of Ulster ; and they all decided to give it to Rosa Ruadh, son of Rury, and to give the free-circuit of Ulster to Fergus mac Lede ; and Fergus mac Lede was in that position till Fachtna Fathach assumed the kingship of Ireland, and the latter gave the kingship of Ulster to him when Rosa Ruadh was killed in the battle of Lough Foyle at the hands of the foreigners ; and Fergus mac Lede was thus in the kingship till he was slain by the monster at Tonn Rughraidhe ; and though Conghal was thus in the kingship, it was Fergus mac Rosa who had the best portion of it during his time ; and Fachtna Finn File and Bricne mac Cairbre amended that story ; so that that is the military career of Conghal Cláiringhneach mac Rughraidhe and the feats of Fergus mac Rosa so far ; and Conghal was fifteen years in the kingship of Ireland after that, till he fell at the hands of Duach, fosterling of Deaghadh, as the poet said :—

Conghal was fifteen years,  
The son of the great Rury,  
At the hands of Duach, fosterling of Deaghadh,  
He met with grief and rough strife.

THE END.





## ADDITIONAL NOTES.

### PART I.

P. 2.—The following verses from the famous poem of Gilla-Coemain, h-Ériu  
 apó mór na rí, contain references to the kings mentioned in our text:—

Ḟuair nua Seḡamuin a reét [B.C.]  
 Ór inó éruio cen anreét: [311]

Ḷoroéair in carpoé car  
 Lá hEnna n-airḡoé n-amnar.

Enna airḡoé. apó a blaó,  
 Roéair ceḡu éóic bliadan: [304]  
 Rí banba, doceḡ i caé  
 Lá Criméano calma Corpaé.

Ceḡu bliana Criméano éair [284]  
 Ór inó heḡuio immelḡair:  
 Doceḡ rí cumḡaioe in éair  
 De laim Ruḡaige moḡairb.

Ruḡaige, rí fáil co m-blaó,  
 Seét veí bliana de blianaib: [280]  
 bḡaé ir béé vo banba bino  
 éc acbaé i n-airḡaḡlino.

In finteair mḡu a Mumain maíé,  
 A nóí vo'n éḡraó éomḡaíé; [210]  
 Ḷoroéair, maḡ moḡraó,  
 Lárin m-bḡeḡal m-bḡoíbaó.

bḡeḡal bḡoíbaé co beét,  
 nóí m-bliana ór heḡuio a neḡe; [201]  
 Doceḡ rí Cuaḡḡne 'con ḡraíe,  
 Vo láim luḡne, mic fhinteair.

luḡaio luḡne, léir a blaó,  
 Cen buaḡe ḡu éóic bliana; [192]  
 Ḷoroéair hua airé inlḡ  
 Vo ḡlaíe Congaí Chláirḡḡḡḡ.

CONḡAL, c6ic bliaona d6c d6ig [177]  
 Do mac Ruopaiḡe nom6ir ;  
 Lariu Duac, dailec Deoaiu,  
 F6aiir tḡ6ig ocuy tḡomoebau.

Duac, daila Deoaiḡ, iuo aiḡ, [162]  
 iḡiḡe of Temraiḡ t6lḡai6 :  
 n6i m-bliaona d'a ḡua6c iumac6,  
 Copomairb fa6cna fa6ac.

Fa6cna, fi6i, ac6 a ce6aiir, [153]  
 Do mac Ropra iḡuḡ be6aiu ;  
 La e6aiu fer6liḡ, mac ḡiuo,  
 Docer iu ḡi de ḡuao ḡiuo.

## [TRANSLATION.]

Received Nia Segamain seven [years in kingship] [B.C.]  
 Over Eriu without injustice ; [311]  
 Fell the charioteer curled  
 By Enna the Raider the cruel.

Enna the Raider, exalted his fame,  
 Spent he four [times] five years : [304]  
 The king of Banba, fell he in battle  
 By Crimthand brave, the conqueror.

Four [were] the years of Crimthand the accomplished [284]  
 Over Eriu the green-bordered :  
 Fell the king pleasant of the Carn  
 By the hand of Rudraige the very stern.

Rudraige, king of [Inis]fail with fame,  
 Seven [times] ten years of years [reigned he] : [280]  
 Doom and evil [was it] to Banba pleasant,  
 [Plague] death died he in Argatglend.

The great Fintait from Munster good,  
 Nine years [were reigned] by the champion active ; [210]  
 Fell he, as hath been certified,  
 By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,  
 Nine years over Eriu [was] his power ; [201]  
 Fell the king of Cualgne at the contest,  
 By hand of Luagne, son of Fintat.

Lugaid Luagne, manifest his fame,  
Without molestation [reigned he] thrice five years ; [192]  
Fell the grandson of Art Imlech  
By hand of Congal Flat-face.

Congal, five reputable years [and] ten [177]  
[Were reigned] by the son of very great Rudraige ;  
By Duach, fosterling of Dedach,  
Received he reverse and heavy destruction.

Duach, fosterling of Dedach, of the good fortune,  
In kingship over haughty Tara [succeeded he] :  
Nine years of his sway [had passed] away, [162]  
When slew [him] Fachtna the Prophet.

Fachtna, twenty [years], except four, [153]  
[Were reigned] by the son of Ross in royal life ;  
By Eocho Feidlech, son of Find,  
Fell the king by the red [spear-]point.

The above poem has been edited and translated by Dr. MacCarthy, in Todd Lect., R.I.A., vol. iii., pp. 142-213, from the "Book of Leinster" (twelfth century). The verses end with the following reference to the author himself:—

GILLA-CAEMAIN CEN GAINNE  
MAC GILLE FAE[?] SAMTHAINNE,  
FÁILIR O'N GEAR[?] GNIM ROMGIAL,—  
AR N-ÁRIM ARORIG HEPENN.

Gilla-Caemain, without penuriousness,  
Son of noble Gilla Samthainne,  
Thanks for the difficult feat he has earned,—  
For recital of the arch-kings of Eriu.

P. 2, ll. 5=15.—O'Donovan, in the "Annals of the Four Masters," has the following note under A.M. 5058, referring to Eochaidh Feidhleach:—"This monarch rescinded the division of Ireland into twenty-five parts, which had been made three centuries before his time by the monarch Ugaire Mór, and divided the kingdom into five provinces, over each of which he appointed a pentarch, or provincial king, who was obedient and tributary to himself. These were—Fearghus, son of Leide, King of Uladh, or Ulster; Deaghadh, son of Sen, and his relative Tighernach Tedbhannach, Kings of the two Munsters; Rossa Ruadh, son of Fearghus, King of Leinster; Oilioll, who was married to Meadhbh, the monarch's daughter, King of Connaught. Flann synchronises Fearghus, son of Leide, with Octavianus." In the above extract from

O'Donovan's notes to the Four Masters the appointment of the provincial kings referred to in the opening passage of our text is ascribed to Eochaidh Feidhleach, and not to Lughaidh Luaighne. Ballymote Synchronisms (MacCarthy, B Text) give Concobar mac Nessa and Cairpre Niafean, instead of Fergus and Rossa Ruadh, and ascribe the division to B.C. 27 ("Todd Lect.," vol. iii., p. 305).

P. 2, l. 18.—The following is the Dinnseanchus of Beanna Boirche, from "Book of Lecan," p. 512 b:—"Beand Boirchi canas rohainmniged? Ni ansa Boirchi boaire mic Rosa rigbuidi 7 ba hed a súidi buachalla an bend sin 7 is cuma do irgaireadh each mboin ota Dun Sobairci co hInnber Colptha 7 o Boind co Beind Boirchi 7 ní gealta bó mir foralma seach aroili. Unde Beand Boirche dicitur." "Whence is Beann Boirche named? Not hard (to reply). Boirche was cowherd to the son of Ross of the yellow wrist, and that mountain was his herdsman's seat, and equally would he herd each cow from Dunseverick to Innber Colptha, (Drogheda, Boyne mouth), and from the Boyne to Beann Boirche, and no cow pastured beyond another. Whence is named Beann Boirche."

P. 3, l. 19.—"From Mulladh (Mullagh) to Beanna Boirche . . . from the Bann to the Drowes." The following verses of Fintan from the "Book of Leinster," p. 8 b, give the five chief divisions of Ireland:—

FINTAN *cecinit* DO RAINN NA CÓICEO:—  
 CÓIC URRANNA HÉRENÐ ETIR MUIR 7 TÍR  
 AOSTEÁDRA NA COEMECAINLE CADA CÓICIO TÍB,  
 O OROBÁIR OIAN AÍGBARO IN CHETPANNO ÉÁRO  
 COIRIN INBOINO INBÁNASTBAIL TERBARICE BÁM,  
 O BOINO BINO BANBPUÉAIG CO CÉTAIB EÚAN  
 CO COMMOR OALPUETHAIG NA TIR N-UÉT N-ÚAR  
 Ó'N COMMOR CÉTA RAIN CO FUIRTEO CARR  
 O BEOLO MO AÍGBARO CON OIAÍGAIPTHER GLARR  
 O LUIMNEC LONG ASTAL LETAN A LÁR  
 CO OROBÁIR ORONG ARMGLAN MURIBEN RAL  
 SUITEMAIL FLECTUGUO AR PAIGTER PÚIT  
 COMLÁN IN CEPUGUO MARMOIO I CÓIC.

P. 12, l. 16.—*epic* 7 *eneclann*. Judging from "Glossary to Brehon Laws" (*q. v. s. v.*), the exact meaning of these terms is not certain. *Epic* seems used generically. There are said to be four *eirics*, viz., *aithgin*, *dire*, *tairgille*, and *enecland*. We have, however, an apparent distinction between the two in the fact that *riáda*, 'debts,' is glossed by *eneclann*, and *coirp-siúce*, 'body-fine,' by *epic*.

P. 18, l. 18.—*ní na teáct roð' flaitiura*. A better rendering is: "They have not come to seek sway over your kingdom."

P. 20, l. 2.—*ba so gearaib níg éreann*. We have here a case of *gear*, obligation, 'tabu,' so common in the lives of our early kings and heroes. In the economy of the Seanchuidhe's art, the *gear* is often made the pivot upon

which the heroic deeds, or even fate, of the hero turns. The following curious instance of a *ḡeap* of Finn mac Cumhail from the *Agallamh* ("Silva Gadelica," p. 195) may be of interest. In his case the *ḡeap* was in the nature of a left-handed pledge:—

17 *annrín tucfadaí an inḡen cuach fionn aḡaite ar a coim ocup a lán do mío ro-óla ann ocup tuc illáim Finn. "Cpét ro, a inḡen?" ar fionn. "Mío ro-óla romercas," ar rí. Ocup ba ḡeir v'fionn fleo v'obas ocup ḡabur in cuach ocup ibur vḡ ar ocup ar n-ól na vḡse do ro mercbuasoreo é. Ocup tucfadaí a aḡaio ar in féinn ocup ḡach olc ocup ḡach ainim ocup ḡach lén catha voforir ar ḡach fep vob ro thuib ina n-aḡaio lárin mercaso tuc an inḡen aḡr.*

"Out of her bosom then the young woman brought a *cuach* of white silver, containing its fill of delicious mead, and reached it to Finn, who questioned: 'Young woman, what is this?' 'Mead,' was her answer; 'delectable, potent to intoxicate.' Now to Finn it was prohibition (*ḡeap*) to refuse a regalement; he took the *cuach* therefore, drank a draught from it, and, that swallowed, straightway was all demented. Upon the Fianna he turned his face, and every harm, and flaw, and mishap of battle that he knew against any man of them he, by operation of the frenzy that the young woman had worked in him, threw in their teeth."

P. 20, l. 3.—*ḡo tiobruio na lacoḡraibí.* The name of this well does not occur amongst those enumerated by Petrie in his *Essay on Tara* (Trans. R.I.A.). Could it be a *volks-etymologie* for *laoḡ tobair*, the famous well marked on Petrie's map?

P. 20, l. 5.—*muillen éarḡaibí.* The following extract describes the origin of this name:—"Cuan O'Lochain, chief poet and lawgiver of Ireland, whose death is recorded in the *Annals of Tighearnach*, at the year 1024, states in his poem on the ruins existing at Tara, that Cormac, the son of Art, chief monarch of Ireland in the third century, had a beautiful *cumal*, or bondmaid, named Ciarnaid, who was obliged to grind a certain quantity of corn every day with a 'bro,' or quern: but that the king observing her beauty, took her into his house, and sent across the sea for a millwright (*cuḡ raor muillino tar mórḡmto*), who constructed a mill on the stream of Nith, which flows from the fountain of Neamhnach to the north-east of Tara."—Petrie's "*Tara*," p. 164.

P. 22, last line.—*Coimleceḡ a aḡḡe v'óḡr.* The face was very commonly taken as a standard of measure in primitive times, just as are the foot, hand, and arm in the English—"a foot," 'two hands high,' 'at arm's length,' &c. For the phrase cf. "*Book of Leinster*," p. 54, l. 14, *coimlethec c'aḡḡhí do vepḡ-óḡr.*

P. 29, l. 12.—The "*Dinnseanchus*" is a collection of legendary accounts of the origins of Irish place-names. Copies of it are found in our principal Irish MSS., the Books of Leinster, Ballymote, Lecan, &c. Stokes has published the Rennes edition in the "*Revue Celtique*"; and the poetic passages have been

selected by Mr. E. Gwynn for his Todd Lectures. Very skilful use has been made of it in the present story; and the circumstances under which the Dinnseanchus of Ath Fuar was composed are probably unique. In the Books of Leinster and Ballymote Dinnseanchus the usual formula for commencing one is *Canar po h-ammmigeo . . . m anna?* The phrase has here been reduced to the less formal and more colloquial *Ca h-ainm . . . ?*

P. 29, ll. 24, 25.—*noēa nruil*. Really not a question. The literal translation is: “Your warriors have no cause to attack us, O Críomhthann,” said Conghal. “That is so,” said Críomhthann.”

P. 30, l. 18.—*māḡ 1mrum*. This may not be a place-name. The difficulty is in—(1) the particle *ro* preceding, and (2) in the phrase *māḡ 1mrum* itself. It is possible that there may be a wrong division of the words. *māḡ 1mrum* might be a cheville of some kind. Stokes has given a word *māḡ* as meaning ‘great,’ which may possibly be the present one. *1mrum* has the meaning ‘running.’

P. 37, l. 6.—A better translation might be: ‘Unless you come in order to plunder us with Conghal Cláiringhneach, there is nothing for you to destroy on us.’

P. 40, ll. 11, 12.—The MS. has *airc* for *arc*, and *arconnaric* for *arconnaric*. *Airc* of course may mean ‘necessity,’ ‘straits’: cf. phrase *tré airc no éign*; but then we should expect *arconnaric*, not *arconnaric*. Dr. Meyer suggested a word *arc*, ‘valour,’ to me, and I have adopted it tentatively.

P. 42, l. 20.—*ḡébēar bpuḡen ort*, *i.e.* ‘a palace shall be attacked on you.’ The translation in the text is not correct: cf. p. 84.

P. 45 (*3rd line from bottom*).—Translate ‘let you go,’ instead of ‘let them go.’

P. 46, *last line*.—*uar 1mḡeubāora a cōiḡeāb*. Restore MS. reading *cōḡeāb*, and translate, ‘for I shall ward off his attack from the Ulstermen.’ Omit note (2°).

P. 48, l. 16.—For *cōiḡeāb* read *cōḡeāb* as above, and translate: ‘He would ward off your attack from the Ulstermen.’

P. 49.—Semne has given his name to *1nbēr Seimne*, Larne; Maghseimne in Dalaraidhe; Inis Seimne, Island Magee. Larne, Co. Antrim, derives its name from Lathairne.

P. 50, l. 19.—*Óin oa Beann*. Monsignor O’Lavery, in his “History of Down and Connor,” vol. iv., in referring to Dun da Beann, now Mount Sandel, Coleraine, quotes the following from the Ordnance Memoir MS. (written in 1835 by J. Blakely):—

“Mount Sandell is of an oval shape, and measures 175 feet north and south, by 140 feet east and west, with a trench in the centre, which runs east and west, and is about 17 feet from the bottom to the top of the ford. There are two ‘giants’ graves,’ one near the west side, and the other near the south side of the fort, each 25 feet by 16 feet. The fort is, from the planting at the west side to

the top, about 40 feet high, and 30 feet high from the bottom of the trench to the top of the fort at the east side, and 40 feet high at the north side. The south side is grown over with blackthorn. The parapet is almost level with the top of the fort. There were two excellent springs about 150 perches north of the fort in a wood."

P. 56, l. 28.—*ΕΔΡ* *Κρηδοίβε*. "The ancient name of the Cutts, on the Bann at Coleraine, was Eas Craeibhe, the cataract of Creeve. This Creeve was a princess who was drowned here: she was the daughter of Owen mac Duirtheacht, and she resided in the great fortress, Dun da Bheann, now Mount Sandell. From this cataract the tribe which dwelt between it and the River Roe was named *Fir na Craeibhe*, 'the men of Creeve.' The territory in later ages belonged to a branch of the family of O'Kane."—O'Laverty, "Down and Connor," vol. iv., p. 156.

P. 57, l. 3 *from bottom*.—*მამიე ულსთ არ ცენა*. Translate 'the rest of the chiefs of Ulster,' instead of as in text.

P. 61, l. 10.—*Δοναχ* of Inber Tuaeighe. The origin of the name is related in a metrical Dinnseanchus in LL. and Ballymote. In these it is called Tuag-Inber.

P. 61, ll. 20, 21.—Literally: 'should doubtless be . . . should possess . . . should contest.'

P. 62, l. 1.—*Θο ἐλδαιῖβ* *εἰμυνη*. Remarking upon this passage in "Manners and Customs," p. 274, &c., O'Curry says: "The reference to the general use of round stones in this battle is curious indeed; but the round stone must not be taken to be the same as the *Lia Lamha Laich*, or 'champion's hand-stone,' for the latter weapon was apparently always reserved for some particular occasion or opportunity of a more important character, in some difficult contest of skill; while the round stones are here represented as having been cast promiscuously with the darts and spears on the advance of both parties to close combat, in which their 'long heavy spears' and their 'broad green spears' for thrusting, and their swords for cleaving, were called into requisition. It is remarkable that in no details of any battle before or after this Battle of Aenach Tuaeighe is there any reference to 'showers' of stones such as we have here, down to the battle fought near Limerick by the celebrated *Ceallachan* of *Caipil* against the Danes, so late as about the year 920, in which it is stated (Book of Lismore) that 'their youths, their champions, and their proud, haughty veterans came to the front of the battle to cast their stones, and their small arrows (or darts), and their smooth spears on each side at one another.'"

P. 63, l. 25.—'The three foster-brothers.' Notwithstanding the *κομβάλ-ταθα* of the text, it is clear that they were Conghal's foster-brothers (*κομάλ-ταθα*), and not his foster-sons (*κομβάλταθα*). Their relation to Conghal is shown by the fact that, on p. 49, their father, Fionntan mac Rudraighe, is said to be Conghal's foster-father (*οἶοε*). Elsewhere the MS. has *κομάλταθα* correctly.



## PART II.

P. 70, l. 2.— $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$   $\mu\alpha\varsigma$   $\iota\sigma\eta\mu\alpha\iota\tau$ . The Irish seanchuidhe had no qualms of conscience in laying all sources under contribution for the work he had in view. Here we find the Biblical name of Nabuchodonosar, son of Herod, of which  $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$   $\mu\alpha\varsigma$   $\iota\sigma\eta\mu\alpha\iota\tau$  is the Irish variant, introduced to us as king of the mythical land of Uardha (the Cold). For the form  $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$  cf. "Thes. Palæohibernicus," Index Nom.:

$\epsilon\upsilon\iota\lambda\mu\sigma\eta\alpha\sigma\alpha\chi$   $\rho\sigma\sigma\epsilon\iota\eta$   
 $\beta\alpha$   $\mu\alpha\varsigma$   $\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta$   $\eta\alpha\eta$   $\rho\epsilon\iota\lambda$ .

K. Meyer, "Zeit. für Celt.," B. iii., p. 19;

$\eta\alpha\beta\zeta\alpha\sigma\sigma\eta\eta\gamma\eta\eta$ , "Book of Ballymote" (MacCarthy, Todd Lectures, vol. iii., p. 298).

P. 70, l. 3.— $\beta\epsilon\beta\iota\sigma$  may be for the common  $\beta\epsilon\beta\iota\eta\sigma$ . The form might possibly be due to the omission of the *n*-stroke over the *i*, so that for  $\beta\epsilon\beta\iota\sigma$  we would have  $\beta\epsilon\beta\iota\sigma$ . It is needless to say that the first syllable 'be' of such names is the word 'be,' 'a woman.'

P. 70, l. 7.— $\text{C}\epsilon\eta\sigma\alpha$   $\eta\alpha$   $\epsilon\alpha\eta\eta\eta\eta$ ,  $\acute{\omicron}\lambda$   $\eta\alpha$   $\acute{\alpha}\sigma\iota\beta\eta\eta\eta$ , a summary of the business and pleasure of a king.  $\epsilon\alpha\eta\eta\eta\eta$  is translated in Brehon Laws' Gloss. by 'case,' 'cause,' 'question,' 'dispute,' 'plea.'

P. 72, l. 10.— $\mathcal{R}\acute{\alpha}\epsilon\eta\mu\eta\eta$   $\Delta$   $\eta$ - $\mathcal{O}\acute{\alpha}\lambda\mu\eta\sigma\alpha$ . Rathlin in Dalriada, to distinguish it from islands of the same name in Ireland. The oldest form of the name was  $\mathcal{R}\acute{\epsilon}\epsilon\eta$ , an "n" stem like  $\epsilon\eta\eta$ , 'Ireland.' The declension therefore was  $\mathcal{R}\acute{\epsilon}\epsilon\eta$ ,  $\mathcal{R}\acute{\epsilon}\epsilon\eta\eta$ ,  $\mathcal{R}\acute{\epsilon}\epsilon\eta\eta$  ( $\mathcal{R}\acute{\alpha}\epsilon\eta\mu\eta\eta$ ), like  $\epsilon\eta\eta$ ,  $\epsilon\eta\eta\eta$  (O. Ir.  $\epsilon\eta\eta\sigma$ ),  $\epsilon\eta\eta\eta$ . The tendency in these stems is to adopt the dat. sg. as nom., hence, e.g., the popular name of Erin, and hence  $\mathcal{R}\acute{\alpha}\epsilon\eta\mu\eta\eta$ , as here. The further change of  $\mathcal{R}\acute{\alpha}\epsilon\eta\mu\eta\eta$  to the sound 'Rathlin' is easily explained on phonetic grounds. The combination *cr* tends to develop an intermediary sound, or 'glide,' *t* between the *c* and *r*; compare, for example, the phonetic development of French *naitre* from *nascere*:—*nascēre* (Classical); *nascre* (popular Latin) = *nasctre* = *nasc'tre* = *naistre* = *naitre*. Similarly  $\mathcal{R}\acute{\epsilon}\epsilon\eta\mu\eta\eta$  develops a dental 'glide' *t*, and so develops thus— $\mathcal{R}\acute{\alpha}\epsilon\tau\mu\eta\eta$ ,  $\mathcal{R}\acute{\alpha}\tau\mu\eta\eta$ , and then  $\mathcal{R}\acute{\alpha}\epsilon\lambda\eta\eta$ , the dental *t* changing *r* to the dental liquid *l*. The change has been further essentially helped out by the influence of the dental group *nn* on the first group of consonants. We have, besides Rathlin off the Antrim coast, a  $\mathcal{R}\acute{\alpha}\epsilon\eta\mu\eta\eta$  island in Lough Neagh, another off the Donegal coast, and the well-known  $\mathcal{R}\acute{\epsilon}\epsilon\eta$  ( $\mathcal{R}\acute{\alpha}\epsilon\eta\mu\eta\eta$ ) off the coast of Dublin, now called Lambay Island. Our author evidently adds 'in Dalriada' to avoid confusion with these latter.

P. 72, l. 18.— $\text{C}\sigma$   $\mu\beta\eta\eta\eta$   $\eta$ - $\zeta\sigma\tau\alpha$ .  $\eta$ - $\zeta\sigma\tau\alpha$  is a case of what Pedersen (Kuhn, Zeit. xxxv.) calls dynamic eclipsis and aspiration. The following are two early examples which he cites:— $\Delta$   $\beta\eta\eta\eta\eta\eta$   $\mu\beta\eta\eta\eta$   $\mu\beta\eta\eta\eta\eta\eta$ , LL. 62 a, 48;  $\text{C}\sigma\eta\sigma$   $\eta\eta\eta\eta\eta\eta$   $\text{C}\sigma\eta\eta\eta\eta\eta$   $\text{C}\eta\eta$   $\text{C}\eta\eta\eta\eta\eta$   $\beta\alpha$   $\eta\eta\eta\eta$   $\eta\eta\eta$ , LU. 103 b, 4, 5.

This latter sentence exemplifies the phenomenon of dynamic aspiration in the case of *chiroub*. Quite a number of examples may be collected from our text. Cf. p. 59, *ισιη τροχουσε 7 τηλεδξ*; p. 136, *εισιη ιιοιη 7 ηηηαι*.

P. 74, l. 2.—*Ῥι Ὀννν μαε ιομχαδδ*. I have translated this proper name by 'King Donn,' as the scribe who copied the text evidently considered it to stand for such. The aspiration of the letter *ο* in *Ὀννν* suggests at once, however, that we have to deal with a compound *Ῥιὸννν* taken as one word, of which *Ῥι* is simply the well-known Irish word *Ῥṽ*, 'the wrist, forearm,' the whole word therefore meaning 'brown-wrist,' *Ῥιṽὸννν*. Such a collocation as *Ῥιṽ Ὀννν*, King Donn, would be strange in Irish, save that we considered it, as here, a *volks-etymologie*, brought about by the influence of English. The name of the daughter of King Donn, *Ῥαιη Ῥαιὸβḡεαλ*, is a common one in Irish story: cf. e.g. *Ῥαιη Ῥαιὸβḡεαλ*, daughter of the King of Greece, in the Gilla Decair ("Silva Gadelica," Trans., p. 307).

P. 90, last line.—*κορταδ*. I met the following interesting occurrence of this word in the Stowe MS., C. I. 2. (R. I. A.), fol. 21, b 2, ll. 11-15:—*7 τανκαταρ πομπο εαν κορταδ (i.e. κορταδ) ḡαν κομναιḡι ευη ḡαβραε ιορδδ 7 λοḡπορε αρταιβ λειτρεαδ ρυḡι*. *ḡαν κομναιḡι* shows, of course, the force of *κορταδ*, viz., 'halting, staying.'

P. 101, last line.—*Ὀνν Ῥαιη*. The following extract from the "History of Down and Connor," by Monsignor O'Laverty, is most interesting as embodying the opinion of one well familiar with the scenes here described. In his chapter on Rathlin Island (vol. iv., p. 384), Monsignor O'Laverty, after quoting from this tale, makes the following remarks:—"Whoever wrote this tale must have resided in Rathlin; it is so faithful to the topography, though everything is described in an exaggerated style. The palace prepared by Donn for his son-in-law is Doonbeg; the Grianan of Taisi is Greenan; the harbour where Fergus 'was listening to the murmur of the sea on the northern side,' is Port Doonna-giall. After their defeat the invaders 'had a very short way to pursue in their flight unless they plunged into the sea'; the harbour is about 400 yards north of Doonmore, the palace of King Donn; Crocknashanvan is where the women witnessed the fight. The Tow river, that flows along the western side of Knocklayd into the harbour of Ballycastle, is supposed by Mr. Hill to preserve the name of Taise. Certainly the Four Masters call the glen Glen Taise; the palace built for her in it was perhaps the great fort in Broommore, under the shadow of Knocklayd, which seems still to preserve the name of Leide, whose son, Fergus mac Leide, gave to Taise all the territory as far as Dunseverick."



set of circumstances in more recent times. It is well known how menial were the offices performed by, for example, French nobles in attendance on their kings.

P. 128, l. 14.—Δ πῆξ ὑλᾶθ na n-áirioḡiáll, 'O King of Ulster of the great hostages.' The number of hostages possessed by a king or prince was a measure of his power. Hence each king had a teach na ḡiáll, 'house for the hostages,' or oim na ḡiáll, 'fort for the hostages,' in which they resided. Their position was pleasant enough as long as the tribe from which they came remained on friendly terms with the prince or king in whose court they were. This custom of taking hostages accounts for many names of places: at Tara there was a teach na ḡiáll, and in Rathlin (*vide* Add. Note, p. 101) we have Port-Doonnagiall, *i.e.* πορτ Δóim na ḡiáll.

P. 134, l. 28.—Εῶim τῖτε, 'magic birds.' The εῶim τῖτε are a commonplace in Irish story-telling. The following is an interesting reference to them, in the healing of Caeilte, in the Δḡállam ("Silva Gad.," Ir. Text, p. 223): "Do riachtsat lucht in tsídhá amuigh a haithle in chiuil do chluinsin ocus ro fhiairfaig Caeilte scéla diob: ocus crét in cairche ciuil atchualamar ar sé. Uainebhuide a síd Duirn bhuide andes o thuinn Chlíodna ocus énlaithe thíre tarrngaire ina farrad. ocus ba hairfitech tíre tarrngaire uile í. ocus a mbliadna is lei techt d'innsaigid in tsída so ocus bliadain gacha sída ar an ingen. ocus táncadar isin síd anunn iar sin ocus táinic in énlaithe gur shuidset ar chorraib ocus ar cholbadaib an tsída. ocus táinic tricha én díob i tech na narm in bhaile amboi Caeilte ocus do ghabsat cliar istig. ro ghab Cascorach a thimpán ocus gach adhbann ro sheinned ro ghabdais in énlaithe leis. is mór gceol do chualamar ar Caeilte ocus ní chualamar ceol a chommaith sin," "After having heard the music, the *sídh*-people that had been abroad returned, and Caeilte sought news of them, saying: 'What was the burst of music that we heard?' 'It was Uainebhuidhe, out of the *sídh* of *Dorn buidhe* from Cleena's Wave in the south, and with her the birds of the land of promise, she being minstrel of that entire country. Now is her turn to visit this *sídh*, and every year she takes some other one': thus Bebhionn. By this time the new-comers had entered the *sídh*, the birds as well coming in and perching on the cornices and couches of the dwelling. Thirty of them penetrated into *teach na narm*, where Caeilte was, and there within struck up in concert. Cascorach handled his timpan, and to every piece that he played the birds sang him an accompaniment. 'Many's the music we have heard,' Cascorach said, 'but music so good as that, never.'"

P. 136, l. 21.—Τῡς Δ λᾶm Δ ccoḡraio Δ pceith 7 τῡς leacán laoiémileasθ ar. Referring to this passage as a classical description in "Manners and Customs," p. 277, O'Curry says: "It was leacán, that is a half, or modified flat stone: for leac means a perfectly flat stone, so that leacán must mean a stone partaking somewhat of the flat form, but not entirely flat: and than this, no more accurate description need be desired of those stone implements in our museums which it has been the unmeaning fashion to call 'celts.'" The following reference to the cōpra in the Δḡállam ("Silva Gad.," p. 101) is interesting: 17

Ἀποῖον τὸς Κάιλτε ἀλάμ ρεχα ἰ κομπᾶς ἀ ρεεῖθ οὐρ τυεῖρταρ ἑα  
 ὀρῡμνεχ περζῶρ ἀρᾶδαταρ ἐρὶ καεα ὑνγε ὁο ράεραε ἀρ βαῖρτεο ἰν  
 νόνδαρ ὁό bhí, 'Then Caecilte put his hand in the hollow of his shield, and gave  
 to Patrick a ridgy lump of gold, in which were thrice fifty ounces for baptizing  
 the nine were with him.'

P. 152, l. 5.—Ἀρτὺρ μόρ μαε ἱῦδαρ. If we have to do here with the great  
 King Arthur, we may equate ἱῦδαρ to Uther (Pendragon). The most obvious  
 Irish source for the name is the Irish Nennius. In his "Nennius Vindictus,"  
 p. 258, Zimmer, dealing with King Arthur, says: "Arthur war, so weit die  
 ältesten Zeugnisse der Heldensage einen Rückschluss gestatten, ein um die Wende  
 des 5. und im Beginn des 6. Jahrh. sich auszeichnender Führer der Britten in den  
 Kämpfen gegen die Angeln und Sachsen." There are a number of Arthurs in  
 Irish Literature, *e.g.* Arthur of the Norse Gael (Ἀῖῖῖῖῖ, "Silva Gad.,"  
 Eng. Tr., p. 212); Arthur, son of Beine Brit, King of the Britons (*id.*, p. 105).  
 In the "Voyage of Bran" (Meyer), p. 84, we have: "Mongán mac Fíachna  
 Lurgan ab Artur filio Bicoir Pretene lapide percussus interit." A collection of  
 the 'Arthur' episodes is a *desideratum*.

P. 152, l. 11.—Ἀ τερῶς ὕπεταν. The following, from "Nen. Vindic."  
 (Zimmer), p. 285, may be of interest here: "Darauf weist ja auch Gildas 'De  
 excidio,' par. 18, deutlich hin, wo er mittheilt dass die abziehende letzte Legion  
 den Wall im Norden zur Vertheidigung den Britten in den Stand gesetzt und  
 an der Südküste (in litore oceani ad meridianam plagam) wo im letzten Jahr-  
 hundert der Römerherrschaft der 'comes litoris Saxonici per Britanniam'  
 postiert war Thürme in Zwischenräumen mit dem Blick aufs Meer gebaut habe,  
 um die auf dem Meer herannahenden Barbaren beobachten zu können. Hier ist  
 uns durch Gildas deutlich der Fortbestand des Dux Britanniarum und des Comes  
 litoris Saxonici der römischen Organisation gegen Ende der Herrschaft auch für  
 die Zeit nach Abzug der Römer in irgend einer Form bestätigt."

P. 156, l. 23.—Ἀρτὺρ ἀοιμφερ. Elsewhere, *e.g.* p. 162, we have the name  
 Ἀρτ ἐμφερ (Ἀρτ ἀοιμφερ). It is clear that the author has here made use of the  
 name of the son of Conn Cédcathach, viz., Art Aoínfhear, as a name for the  
 reputed son of Tinne, and real son of Arthur. The variant Ἀρτὺρ for Ἀρτ shows  
 the reason. Ἀρτ was naturally a convenient name for the son of Ἀρτ-ὑρ.

P. 168, l. 28.—ῖο τεαχ εἰαχᾶρ ὀαῖῖῖῖ. In an article in the *Irish  
 News and Belfast Morning News*, for Saturday, August 13th, 1904, on Cathair  
 Boirche, written by Monsignor O'Laverty, *à propos* of the appearance of the  
 present work, the following interesting account is given of what he considers to  
 be the remains of the original Cathair Boirche and House of Eochaidh  
 Salbhuidhe, the father of Nessa, mother of the famous Connor mac Nessa:—  
 "The capital of Achy's (Eachaidh) little kingdom, which comprised the southern  
 part of the present county of Down, was situated in the parish of Kilcoo, on  
 those hills that slope up to the Mountains of Mourne. I found it fortified in a  
 manner that would do credit to the greatest strategist of that or any succeeding

age. But, alas, more than twenty centuries have reduced those great stone fortresses to a few feet above their foundations, and have not left of many of them even a trace. On sheet No. 43 of the Ordnance Survey, Co. Down, there are marked in the townlands of Tullyree, Drumena, and Moneyscalp nine 'cashels'—a cashel is a stone-built circumvallation, without any apparent moat or ditch. These are disposed in a circular form, around what seems to have been a centre, which is represented on the map as 'site of fort'; from this they stand at an average distance of 120 statute perches. Outside this circle of forts are marked on the map other cashels, which seem to have been outlying fortresses; one in Moneyscalp, 50 perches from the circle; one in Burenreagh, containing a cave, stands 50 perches from it; and two in Burenban are about 250 perches outside the circle, while similar stone circumvallations in Slievnalargy guarded the approaches from that side. I examined only two of these cashels, both in Drumena, one in the farm of Mr. Walsh, the wall of which is twelve feet broad, but reduced to the height of about six feet; its interior diameter measures 130 feet; within it is a cave nearly three feet broad and five feet high, covered with immense blocks of stone; the foundations of walls, which once divided the interior into compartments, present themselves in several places. The other cashel which I visited is in Mr. Mooney's farm. Its interior diameter is 160 feet; it had two entrances, one facing the south-east, and the other facing the north-west. A few stones of one side of each of those gateways still remain. The wall is eleven feet broad. Both these cashels are nearly circular, and their walls built of dry stones. In front of the last-mentioned cashel, and at a distance of about ten perches from its north-western gate, the map marks another cashel, which is now reduced to a heap of stones. This is locally named Cruckakinney, 'the Horse-head Hill.' . . . These remains of a remote past are situated a little to the north-east of Loughislandreavy, about three miles from Castlewellan, and two miles from Bryansford. . . . Benna Boirche, 'the Peaks of Boirche,' was in ancient times the name by which were designated the Mourne Mountains, and the territory immediately adjoining them, while Cathair Boirche translates 'the Stone Fortress of Boirche.' Now, as the cashels in Kilcoo are the only stone fortresses on or around those mountains, and as they are in the vicinity of Dundrum Bay, where Conghal landed, it is almost certain that there was the residence of Achy Salbwee (Eachaidh Salbuidhe), and the birthplace of his still more celebrated daughter Nessa, the mother of Connor mac Nessa." In thus locating *Caṡair boirṡee*, Monsignor O'Lavery differs from old John M'Alinden, who told Dr. O'Donovan that the great earthen mound in the townland of Ballymaghery, parish of Clonduff, was called *mṡta ḃeanna boirṡee*.

P. 174, l. 9.—*Sur' comamfir Congal le h-art aonfher oerir*, 'So that from that Conghal is contemporary with Art Aonfher.' This synchronism is indefensible, whether we take Art Aonfher as the real son of Conn Céd cathach, or the son of Arthur. In the former case the chronology would be in error by over 200, in the latter by over 400 years! In the poem of Gilla-Coemain, quoted



in notes to p. 2, we saw that the initial regnal year of Conghal Clairingneach was 177 B.C., and in the Synchronisms 51 B.C. We may compare with the events dated in that poem the following regnal synchronistic dates, or *floruits*, derived from Book of Ballymote Synchronisms (ed. MacCarthy, Todd Lect., vol. iii.):—

- [A.] B.C.  
 307 Cimbaeth, son of Fintan, King of Emain Macha.  
 28 Eochaidh Salbuidhe died.  
 A.D.  
 278 Cormac mac Airt.
- [B.] B.C.  
 325 Cimbaeth, son of Fintan.  
 81-51 Congal Clairingneach.  
 42 Fergus mac Lethe, King of Ulster, began to reign.  
 A.D.  
 187 Death of Conn Céd cathach.  
 187 Art (Aonfher), son of Conn, began to reign.

The origin of the discrepancies in the native regnal chronology Dr. MacCarthy has elaborately discussed in vol. iii. of the Todd Lectures. The native annalists started from some Biblical event, such as the Deluge, and forced the regnal sequence into harmony with Biblical or Classical ones. Hence arose discrepancies, according to the starting-point and system chosen. On the value of the traditional regnal sequences, apart from the chronology, he has the following remarks:—

“The design and contents of the Tracts next demand attention. That the Irish possessed letters before the introduction of Christianity may be taken as established by one fact. In substance the same as the present language the Ogham script belongs to a stage centuries older than that to which, according to the progress of linguistic development, the most archaic of our other literary remains can be assigned. When, in addition, the vitality of tradition is taken into account, there appears nothing improbable in the transmission of the number, order, and leaders of the various so-called Invasions, or Occupations. Much less, coming to later times, does it seem impossible to have preserved the remarkable story of the foundation, and the names of the rulers of a kingdom established and maintained in despite of the central government.

“Next came the Christian missionaries. With them, or soon thereafter, along with compositions of a similar kind, arrived the works of St. Jerome. Among the writings of that Father was a version of the (lost) Chronicle of Eusebius. A reflex of the natural order, whereby many events have a simultaneous origin and progress, that compilation, with some defects of detail, stands in design beyond the reach of emendation. To adjust the traditional history to such a system, and thereby invest national events with the certitude arising from co-ordination and dated sequence, was too obvious to remain long unattempted by native *literati*. Such was the origin of the Synchronisms.”



P. 177, l. 20.—‘There placed his hand in the hand of a king,’ *éug a lám i lám mīg*. The following extract from the *Agallam* (“*Silv. Gad.*,” p. 132) illustrates the use of this term for swearing fealty: “*maithe a anam, a ghuill mheic móirna,*” *ar Conn céocachach*. “*so magsa suir eipe o’fácbáil nó so lám so chabairt i lám fínn.*” “*beirim bréichtir,*” *ar Toll*, “*ir i mo lám sobér i lám fínn.*”

P. 181, ll. 14–17.—Note the proportion of Ulstermen to foreigners slain. The patriotism of the writer is well in evidence here.

P. 184, l. 13.—*a n-oncain o-beul[te] a uairtib*, ‘and their open-mouthed leopards above them.’ I take this to refer to figures on their standards. Referring to the Roman custom, in which this reference may have its source, Zimmer (“*Nennius Vindictus*,” p. 286) has the following:—“*Von der Sitte der Römer in der Standarten der Kohorten das Bild einer Schlange (draco) zu führen, stammt bei den Britten der Gebrauch im Draco das Bild der militärischen Macht zu sehen. . . . Es kann daher pen dragon d. h. wörtlich caput draconum nun den Sinn haben ‘Anführer der kriegerischen Macht.’*”

P. 184, l. 21.—*brepal boibbasd mac ruǵraide*. Bresal, brother of Conghal, had been slain by Lughaidh Luaighne, King of Ireland. This event is referred to in the following verses from Gilla-Coemain’s poem *hériu áro*, *inir na mīg*:—

*in fíntait mār a mūmāin maitē,  
a nōi so’n éurao éomsoit;  
so-rocāir, mār mōrāro,  
lārū mōbrepal mōboibbas.*

*brepal boibbas co beēt,  
nōi mblisna ór h-ériu a nerp;  
oocēr pī cuailhne ‘con tparit,  
so lám luagne, mic fhíntait.*

The great Fintait from Munster good,  
Nine years were reigned by the champion active;  
Fell he, as hath been certified,  
By Bressal of the Cow-plague.

Bressal of the Cow-plague with perfection,  
Nine years over Eriu was his power;  
Fell the king of Cualgne of the contest,  
By hand of Luagne, son of Fintat.

According to the reckoning in Gilla-Coemain’s poem, this event took place in B.C. 201; yet in the *Synchronisms* ascribed to Flann we have the following entry:—*Tolameny Alexandep, deid mblisna. Ocuir ruǵraide i n-a re. Ocuir ériu domair ocuir brepal boibbas ocuir luǵaro luaigne su gābail mīge.* ‘Ptolemy Alexander, ten years. And Rudraige was in his time. And

Etind, [son of] Admar and Bresal of the Cow-plague and Lugaid of the Spear, took the kingship.' This synchronism gives us as date B.C. 89. The origin of the discrepancy is referred to in note to p. 174, l. 9.

Երբբալ Ետուծած owes his name to the famous plague referred to in the Book of Leinster, p. 23 *a*, τάμις οὐκ οὐ βουαὶς κοῖνα τέτῃνα οὐκ ἀέτ τὰρβ 7 γαμαίρε 1 η̄ϛλιντο-γαμαίρε, 'Destruction came upon the kine, so that none escaped save a bull and heifer in Glend-samaisce.' "Gleann Samhaisg, or Glen of the Heifer, is the name of a remarkable valley in the county of Kerry, where this tradition is still vividly remembered" (O'Donovan, F. M., vol. i., p. 86).

P. 190, l. 4.—Տըր ճձ Բձժժնա Բձժձ յիջե ո-էրբան. For reference to this event, *vide* verses of Gilla-Coemain quoted in Add. Notes to p. 2. The date from these verses is B.C. 153; but the following synchronism from Book of Ballymote Synchronisms (Todd Lect., vol. iii., p. 302) gives as date B.C. 49: "Քլեօբատրա, լոօն, 10 յիջան, օսըր 17 1 թեօջբլաւ Տրեջ, ռա Եւատան օր Բձժժնա Բձժձ 1 ո-ա յե. 'Cleopatra, namely, the queen, and it is she [was] last ruler of the Greeks, two years [were reigned] by her [when Julius Caesar became Dictator]. Fachtna the Prophetic [was] in her time.'"

P. 190, ll. 5-8.—An account of the slaying of Fergus mac Leide by the monster (péist) is to be found in the *Ճրթեօ Բերջհրա*, or Death of Fergus, edited by O'Grady in "Silva Gadelica," pp. 238-252.

P. 190, *verse*.—These four lines of poetry quoted at the end of our tale are taken from Gilla-Coemain's before-mentioned poem *Կ-էրսս ճրթ, 1007 ռա յիջ (g. v.)*. Of this poem two early copies exist, one in the Book of Leinster, p. 127 *a*, the other in the Book of Ballymote, p. 45 *b*. The following are the two readings of the quatrain:—

*LL.*            Կոնջալ, շօւկ Եւատնա ռէկ ռօւյց  
                  Ծօ մակ Խոթրաւջ յօմօր;  
                  Լարն Սուձ ռալեձ Ծեօձո,  
                  Բսար տրաւջ օսըր տրոթեբար.

*Ballymote.* Կոնջալ շօւկ Եւատնա ռէջ ռօւյց  
                  Ծօ մակ Խոթրաւթ յօմօր  
                  Լարն Սուձ ռալեձ Ծեօձ  
                  Բսար ճար օսըր ճարջեբար.

It is clear that the verse quoted in our tale is either borrowed from a similar source to that of Ballymote, or else borrowed from it or a copy of it. The restoration of *Լարն* for *Լարան* and of *Ծեձորօ* for *Ծեօձ* stands to the credit of our author or scribe.

## GLOSSARY.

Δαρυροιο, anchor, Δ5 ζάβαιλ δαρυ-  
 ροιοε, 86, note (4°).  
 Δαμοιης, able, 140; ní παίβε δαμοιης  
 Δ ζάβαιλ παρ.  
 Δαορραιο, 104. *vide s. v.* δαρυροιο.  
 Δόαιθ, night, 20.  
 Δόβα, abode, rallying-point, 26.  
 Δόβαλ, great, terrible, fearful, 42.  
 Δόββαρ, material, cause; Δόββαρ φλάδα,  
 46.  
 Δόναθ, *v. n.*, burning, lighting; *gen. sg.*  
 Δόναθ, 92.  
 Δορραε, 3 *sg. T-pret.* of Δερραισιν, rise.  
 Δ5, a calf, deer, ox; Δ5 τρι ηζλαε, a calf  
 three hands high, 34.  
 Δ5 η-αλλαιθ, wild deer. 28.  
 Διαιέν, *masc.*, ocean; *gen. id.*, 118.  
 Διόλεανν, Διόλενο, Διζλενο, a spear-  
 rest, 24, 94.  
 Διζιλλ, πο, conversed with, 3 *sg. pret.* of  
 Δζαλλαιμ, address, converse with.  
 Διζλεανν, *vide s. v.* Διόλεανν,  
 Διζνερ, Διζνεαρ, Διόνεαρ, pleading,  
 questioning. MS., Διμερ for Διζνερ,  
 156; 'Δ5 Διμερ φαιρ,' questioning  
 him. *Vide* Meyer, Archiv für Celt.  
 Lexic., and Dinneen's Dict., *s. v.*  
 Διλλε, *pl.* of Διλλιν, beautiful, 94, 134.  
 Διμραι, opposition, opposing, 188.  
 Διη, indeed.  
 Διμερ. *Vide s. v.* Διζνερ.  
 Διμερ, mirth, pleasure, 70; *dat. sg.*,  
 Διμορ, 130.  
 Διηγιόεαετ, fury, 126.  
 Διημαρμαρδαε, vigorous, merciless, 122.  
 Διημυιλ, unwitting; loimceep Διημυιλ,  
 122, 126.  
 Διηνλε, a swallow, 156.

Διηρερζαε, *co. adv.*, furiously, 60.  
 Διηρδενν, point, part, 92.  
 Διηρνερε, sway, dominion, 188.  
 Διηρερ, bay, inlet, *dat. pl.*, 96.  
 Διηιζτε, honorific portions (of food, &c.),  
 82.  
 Διημιο, pledge, 112.  
 Διηριθ, a request (?), gift, 16, 126.  
 Διηρλιν, dream. vision.  
 Διθβέμ, second blow, return blow, 96.  
 Διθεαε, giant; *gen. sg.*, Δεαιζ, 124.  
 Διθερ, address, 114.  
 Διθεαδ, habitation, 144.  
 Διλλεα, *adj.*, strong, 94.  
 Διλληαρθα, wildly; 50 η-εεαλλαιθ  
 Διλληαρθα, 36.  
 Διλλμαρραε, a foreigner.  
 Διερρααρ, fosterage, 164.  
 Διηαρορ, Διηαρυρ = Διηραρ; 50 η Διηραρ,  
 doubtless, 168, 188.  
 Διηνε, *adv.*, thus, 16.  
 Διηηα, wondrous; φίρ Διηηα, 38.  
 Διμυρ, an attack, 62.  
 Διηααλ, Διηααλλ, *v. n.*, protecting, 114.  
 Διηαλα, misdeed, crime; *gen.*, Διηαλαο:  
*dat. pl.*, Διηαλαιβ, 26.  
 Διηβα, *adj.*, great, 98.  
 Διηβαι, great, fearful, 40.  
 Διηβραε, deceit, 154.  
 Διηβυαιη, Διηβυαιη, dismay, 56, 180.  
 Διηεεταε, 50 η-Διηεεταε, very vigor-  
 ously, 62.  
 Διηφαιηνε, we shall await, 1 *pl. F-fut.*  
 of Διηαιη, wait.  
 Διηφαιε, tyranny.  
 Διηφαιεορ, tyranny.  
 Διηφορλαιη, Διηφορλοηη, oppression,  
 straits, difficulty, 126, 138.

- ἀνφοραῖο, *adj.*, restless; ἀν ἀν αἰσθέν  
 n-ἀνφοραῖο, 72.  
 ἀνγλῶννα, strife, 120.  
 ἀννρα, ἡ ἀννρα, dearest, 22.  
 ἀνραῖο, a soldier; ἀνραῖοις, *dat. pl.*,  
 140.  
 ἀντοῖνα, fitness for marriage, 70.  
 ἀορ, people; ἀορ ὅνα 7 ἀιρριῖοι, *gen.*,  
 scientists and entertainers, 96.  
 ἀορ κυῖτα, companions, 132.  
 ἀορῶνβαιο, youthful warriors, 34.  
 ἀρ, slaughter; *gen. sg.*, ἀρα, ἀρι.  
 ἀρε, valour (?), 40. MS. has ἀρε and  
 ἀοconnαιρε, and in this case ἀρε  
 would mean 'necessity,' 'hardship';  
 cf. ἀρ ἀρε νο εἰζιν.  
 ἀρζυιν, *v.n.*, havoc, destruction; *gen.*  
 ἀρצע, 56.  
 ἀρναῖο, co h-, fiercely, 62.  
 ἀρραῖο, *adj.*, ancient, old, 114.  
 ἀτῆαῖο, time, while, *gen. sg.*, 70.  
 ἀτῆαῖο, πε h-, for a while, 80.  
 ἀῖαμ, form of 3 *sg. pt.* of αἰῖνιμ, I  
 recognise, know.  
 ἀῖcomapc, question, bulwark, 162. *Vide*  
 note 2, 162.  
 ἀῖζοιρῖο, *adj.*, short, 88; πε h-εῖο  
 n-ἀῖζοιρῖο.  
 ἀῖζοιρῖο, 50, *adv.*, shortly, 122.  
 ἀῖλαῖν, quick; 50 h-ἀῖλαῖν, quickly, 38.  
 ἀτρεῖε, *T-pret.* of ἀτρεῖζιμ, rise, 16.  
  
 βαῖοῖ, royston-crow; *nom. pl.*, βαῖοῖ,  
 184.  
 βαῖο; in phrase βα βαῖο λεῖο, they were  
 glad, 100.  
 βαῖννε (banne), a drop, 142; βαῖννε  
 πε φραιρ.  
 βαῖρις(?) for βαραις, *dat. pl.*, chiefs,  
 176.  
 βαναιρ, *fem.*, a marriage; *gen.*, βανρε,  
 βαννρι; *dat.*, βαννρι, 32, 80.  
 βανῶα, womanly, 54.  
 βαν, 1 *sg. fut. of copula*, 32.  
 βαῖαιρ; in phrase ὁ α βονν 50 α βαῖαιρ,  
 from top to bottom, 126.  
 βεανν, point, top, peak.  
 βεῖο, contention, 10.  
 βέλγῆα, huts, 38.  
 βεο bentα, *pass. 2 fut.* of βεανν, taken  
 from, 10.  
 βερνα, gap; βερνα ῥαῖα, gap in battle;  
 βερν ῥαῖα, 94.  
 βέρ, custom; *n. pl.*, βερρα, 162.  
 βερνιμ, *rel. 3 sg. of copula*, 32.  
 βιοῖβα, an enemy; *gen.*, βιοῖβαο; *dat.*,  
 βιοῖβαιο; *n. pl.*, βιοῖβαιο, 36.  
 βιῖ, βιοῖ, world, 72, 164.  
 βιῖεζ, jealousy, treachery (?), 8.  
 βλαῖο, βλαῖ, fame, 50.  
 βλαῖ, a portion, part, 30; *pl.*; βλοῖα,  
 140.  
 βλαῖε, sweet, smooth; 5ῖε βλαῖε, 54.  
 βλαῖεζαῖρ, smooth, 18.  
 βλαῖε-ινῖενα, fair girls, 138.  
 βλοῖα, *vide s. v.* βλαῖ.  
 βλοῖρεβem, mighty stroke, 184.  
 βοῖ, a shed, cabin; *n. pl.* βοῖα, 38.  
 Cf. Mod. Ir. βοῖάν.  
 βοῖάιντε, herds, 52.  
 βραῖα, neck; *gen.*, βραῖαο; *dat.*, βραῖ-  
 ῖαο, 38, 124.  
 βραῖε, a captive; *nom. and acc. pl.*,  
 βραῖῖο, βραῖῖοε, 148, 166.  
 βραῖνέν, raven, 184.  
 βραῖεβém, mighty blow; *acc. pl.*, βραῖε-  
 βένεντα, 180.  
 βραννβ, chessmen, 52.  
 βραῖ, *v. n.*, deceiving, 146; '5 ἀρ  
 mβραῖ, deceiving us.  
 βραῖ, doom, 186.  
 βραῖεμιλεῖο, warrior-stroke, 62.  
 βρεῖε; in phrase ἀρ mβρεῖε (?),  
 134.  
 βρεῖε (βρεῖ), a lie, 162.  
 βρεῖε, *v. n.*, judgment; 50 βρεῖε πέμ  
 ουε, 188.  
 βρεῖαῖοι, judicial, 162.  
 βριῖ, power; account, estimation; 50  
 ποῖραο βριῖ βεζ οῖβρι, they made  
 small account of you, 48.  
 βρισ, captivity; 1 mβρισ, in captivity,  
 50.  
 βρισονῖ, fierce leopard, wolf, 132.  
 βρισ, *n. pl.* of βραν, a raven, 42.  
 βρισῖ (?) , 56.

бpoчpaд, couch, bed, 56.  
 бpуи́жен, *fem.*, a hostel; *gen.*, бpуи́жне; *dat.*, бpуи́жн.  
 бpу́т, rage, heat, fury, 108; бpу́т мiлeа́т, warrior-fervour.  
 бyаба́лл, a horn, drinking-horn, 18.  
 бyа́илe, a pen, enclosure; бyа́илò, *dat. sg.*, 112.  
 бyа́инe блaдò нa pадо́жал, fame is more lasting than life, 52.  
 бyи́дeа́д, 50, thankfully, 152.  
 бyна́т, foundation, origin; *gen.*, бyна́тò used as *adj.*, meaning 'fundamental,' 'original.'  
 бyна́тò-рpе́мe, prime stock, 74.  
 бyа́дe, alliance, 156.  
 бyа́мòтoйpе, quietness; in phrase пe бyа́мòтoйpе, with quietness, 24.  
 бyи́жен, business; *gen. sg.*, бyи́жнe, 70.  
 бyи́poе, *fem.*, respite, delay, 184.  
 бyи́pчe (O. Ir. cop̃t̃e), *masc.*, a pillar-stone, 124; *gen. sg.*, а́н̃̊бyи́pчe.  
 бyа́тò, hard shingle beach, harbour, *gen.*, 86.  
 бyа́п, whence, 74, 152.  
 бyр; in phrase бyр а́н бyа́мòлaоi, throughout the day. *Vide* note (3°), 64.  
 бyрaдoрaдò, friendship, 164.  
 бyр̃тaннaд, loving, 112.  
 бyдaйp, a cathair, stronghold, stone fort; *gen. sg.*, бyд̃pach; *dat. sg.*, бyд̃pаи́ж.  
 бyдaйpфoрpа́дò, situation of a cathair, 120.  
 бyд̃бaйp, helmet, 138.  
 бyа́нн, head: б'а бyа́нн, б'а бyа́нн, instead of it, 54.  
 бyа́рб, *v. n.*, cutting, hewing, 116.  
 бyа́pт, a task, problem, 114.  
 бyд̃тaрòа, on both sides, 64.  
 бyд̃pа́дe, keen, 76, 178. *Vide* note (3°), 77.  
 бyд̃фepaнн, first territory assumed by a king or noble, 34.  
 бyд̃фoжнaн̃, first service, 184.

бyд̃eлeжaдò, first attack, 62.  
 бyд̃òт̃иp̃чeа́оaл, commencement, 100.  
 бyа́дaйp, gentle, 128.  
 бyр̃чeа́лл, *fem.*, a pillow; *dat.*, бyр̃чeа́лл, 38; *Lat. cervical*, a pillow.  
 Cf. Gaelic cluapaḡ (cluap, ear) with *Fr. oreiller*.  
 бyр̃чeа́, lacerated, *p. p.* of бyр̃бaйм, 42.  
 бyр̃тò, trouble, difficulty, 20.  
 бyр̃тòа, *n.*, questioning, 70.  
 бyр̃тa, *n. pl.*, questions, 110.  
 бyд̃aр̃цyи́мpа́д, four-edged.  
 бyд̃иp̃pиaдòа, four-wheeled, 140; бyр̃бaдò бyд̃иp̃pиaдòа, four-wheeled chariot.  
 бyа́н, distant; *pl.*, бyа́нa, 42.  
 бyи́нн, I agree upon, 24.  
 бyа́нн, *dat.* of бyа́нн; in phrase б'а бyа́нн, in return for it, 100.  
 бyа́нeа́д, *adj.*, guilty, 44.  
 бyо́p, a tribute; бyо́p мiлéдa, a military tribute, 34.  
 бyд̃ж̃aл̃чeа́p, a shower, 118.  
 бyи́мpа́д, *adj.*, bordering.  
 бyа́йpеи́нeа́д, flat-faced: бyа́л̃ бyа́йpеи́нeа́д.  
 бyа́йpи́нжeи́нeа́д, flat-nailed: бyа́л̃ бyа́йpи́нжeи́нeа́д.  
 бyа́йp, smooth, 40.  
 бyа́йpа́дa, *pl.* of бyа́йp, a plank, beam, 86.  
 бyé, left side; *dat. sg.*, бyу, 126.  
 бyа́и́ннaйp, marriage affinity; *gen. sg.*, бyа́и́ннaйpа, 74.  
 бyи́, heart, 104.  
 бyа́дa, weaving (lit., threads); бyа́дa лeмeо̃h, weaving of a shirt, 64.  
 бyа́д̃ бeр̃на, wattle-gap (or body of warriors filling a gap), 62.  
 бyо́йpоeнa, of listening; *gen. sg.*, 168.  
 бyи́н̃, down-covers, 82.  
 бyи́н̃òбeр̃жyи́жe, down-strewn; бeр̃жyи́жe; *p. p.* of бeа́pи́жyи́м, or бeа́pи́жaйм, I prepare, get ready, 20.  
 бyа́и́нaд̃, *adj.*, bony; *gen. fem.*, бyа́и́нaи́жe, 134.  
 бyеа́д, wound, *gen. pl.*, 98.  
 бyеp̃ (бyеа́p), surface, 116.

- Cobpa, the boss of a shield; the hollow centre of the shield where the warrior-stone was kept; *gen. sg.* cobpaθ; *dat. sg.* cobpaθ, 136.  
 Coðnaip (?), 112; coðnaip ʒal.  
 Coʒpaɪm, to decide upon, determine; p. 6, l. 18, read coʒpaθap (3 *pl. pl.* of coʒpaɪm), *instead of* cpioccpaθap.  
 Coibce, *fem.*, a dowry, 148.  
 Coibep, equal portion, 136.  
 Coiccpioða, *n. pl.*, neighbours, 70.  
 Coiʒeθal, ring, clash; coiʒeθal a ccloriorioθ, 64.  
 Coilceað, couch, *acc. pl.*, 82.  
 Coimoeþ, equally dexterous, equally at home in, 132, note (5°).  
 Coimioeæcþ, company, 170; 1 coimioeæcþ miʒ tlað.  
 Coimnealþpa, light-keeper, 128, *gen. sg.*  
 Coimnealþa, tapering, flaming, 128.  
 Coip (?), in phrase oap coip, 166.  
 Coll {col}, violation, sin, 142; opc θo colli θuapap; 96, coll uæcþap.  
 Cf. "fair a chol oculus a dhuabais," Silva Gad., 242 (Ir. Text).  
 Collda, bodies, for colna, *pl.* of colann, body, colla cpóþepʒa, 42; collaib, *dat. pl.*, 58.  
 Coima, a reward, conditions, terms; *pl.* coimaθa.  
 Coimaθap, *n.*, one suitable, 70.  
 Coimaθup, fitting, 50. *Recte* coimaθap.  
 Coimaʒceæc, foreign, 42.  
 Coimaipip, contemporary, 174.  
 Coimaleta, foster-brother; *n. pl.*, coimaletaða, 92, 184, 186.  
 Coimaŋ, *adj.*, narrow, 96.  
 Coimaʒc, a share, 16.  
 Coimaʒoθ, equality of rank.  
 Coimcioð, neighbouring territory, *d. pl.*, 70.  
 Coimcpuap, bravery, 2.  
 Coimθalæc, equally, accompanying, 66.  
 Coimθalæta, fosterling, foster-son, foster-daughter.  
 Coimþaʒpa, a challenge, 44.  
 Coimioþpaɪm, to get ready, to entertain.  
 Coimpaiaæc, brave, 110.  
 Comæa, comæa; in phrase pep comæa, companion, 128.  
 Comcpaɪccap, conflict, 186.  
 Con (?), 116.  
 Conceann, conceann, hound-head.  
 Conceannæc, hound-head, *gen. pl.*, 90.  
 Confað, *n.*, rage, fury, 142.  
 Confaioð, wild, fierce, 132; pioð confaioð.  
 Concabaipc, ʒan, without a doubt, 60.  
 Cópaiðeæcþ, union, 26.  
 Cópaiʒim, I place, arrange; (with ap) I place over.  
 Coppi, prow, beak (of a ship); *n. pl.* coppiθa, 120.  
 Coppiæc, restless, uneasy, 24.  
 Coppiæn, a hook, 116.  
 Copcþap, a fringe, edge, 52.  
 Coppiþopæc (cuppiþopæc), prow, beak (of a ship), 88.  
 Cpann, a mast, 122.  
 Cpaoʒʒapibe, *gen. of* cpaoʒʒapib, rough-throated, 134.  
 Cpæc, spoil, 54.  
 Cpioþlæc, border, rim.  
 Cpucip (?), 116.  
 Cpó, a pen; in phrase cpó aʒi 7 ipʒaile, a pen of battle and onslaught, 36.  
 Cpooð, cattle, wealth, 32.  
 Cpocioenn, skin, 134, *gen. pl.*  
 Cpumne, the world, 132; ní fupil 'pan cpumne.  
 Cpapip cpoo, gory heap, 172.  
 Cpocapacþ, *adj.*, warlike, 48.  
 Cpocpaæc, triumphant, victorious, 130.  
 Cpocþað, halting, staying, checking. *Vide* 90, note (4°), 170.  
 Cpocþað (or cpocþaioð) (?), 178.  
 Cuap, θo cuap, 3 *sg. perf. passive*, it was gone, 68.  
 Cuiboe, fitness, affection (?), 22.  
 Cuic, who, 182; θo fepappa cuic iao ipin.  
 Cúʒeðæc, a provincial king.  
 Cumʒ, a yoke, 110.  
 Cumʒib, *dat. pl.*, battalions, 28. Cf. Hogan, C. R. na Righ, Gloss., Index, s. v.

Cumgim, cumccim, I ask, demand, 36.  
 Cuipe, *adj.*, *gen.* of corp, twisted, 134.  
 Cuipecorac, prow, beak, 86.  
 Cumad, comad, *n. sg.*, grief; *gen. sg.*, cumad; *dat. sg.*, cumad, 70.  
 Cumad, handmaid; *gen. sg.*, cumad, 54, 158.  
 Cumang, able, 140; ó nach cumang aise a comgabad, since he was not able to avoid it.  
 Cumur, power, 138.  
 Cumurc, a fight, encounter, 40; in adv. phrase a cumurc carc, 34.  
 Cup, warrior, hero, 110, 176.  
 Cupaca, *adj.*, warrior-like, 176.  
 Dail, state, condition, 164; a portion, part, 24.  
 Dail ceallac, dail ceallac, household meeting, 12, 24.  
 Dam, ox; comrac da dam n-oileann, 64.  
 Deabad, strife, contention, 38, 122, 172, 178.  
 Deagail (?), 2.  
 Deagablanac, 14, for degablanac, forked; ulca degablanac, a forked beard.  
 Dealg, peg, shield-rest; *dat. sg.*, dealgaim, 116.  
 Deapnann, *gen. pl.* of deapna, palm of the hand, 136.  
 Deatad, smoke (?), *dat.*, 52; O. Ir. dé; *gen.*, diao; *dat.*, diaio. It may possibly be a mistake for deatad.  
 Decc, excellence; used as superlative of maic, 76.  
 Deagail, in phrase gan deagail, without cease, 10.  
 Declam, handwork, 72.  
 Deccapad, 50, very quickly, right quickly, 30, 126.  
 Deirgim, to sit down.  
 Denmnead, pressing, urgent, 150.  
 Dennoib, *dat. pl.* of denn, grasp, clasp (?) 138.  
 Deogbair, cup-bearer, 126.

Derb, *adj.*, certain, 82.  
 Dercair, 3 *sg. S-pret.* (abs.) of dercam, see.  
 Derccad, bed, 70.  
 Derpcnaisim (derpcnaisim), to excel; do derpcnais do mnad ar deilb, 12.  
 Derpim, I sit down.  
 Derpion, disgust, 158.  
 Diberce (diberce), *fem.*, robbery, plunder; *gen.* diberce. *Vide* 36 note (3°), 50. In addition *vide* the following:—Zimmer, Gött. gel. Anz., 1891, p. 195; Stokes, Bezz. Beit. xviii.; Meyer, Zeit. Celt. Phil., I. Band, p. 498.  
 Dileannaim, to behead, 30.  
 Dicu, *v. n.*, banishing, 26.  
 Disair, 50, vigorously, 126.  
 Disel, 1 *sg. redupl. fut.* of disilaim, I avenge, 30.  
 Dile, the beloved, 22.  
 Dileann, huge, in phrase dam n-oileann 64. *Vide* note (1°) 64, 96, 178.  
 Dimbrar, weak, 56. *Vide* note.  
 Dinneanear, History of Place-names; *gen.*, dinneanear 28.  
 Disail, vengeance; *gen.*, disail, 42.  
 Disilaim, I avenge; do disailc, *inf.*, 26.  
 Diol, sufficient for, fit for: in phrases like diol fer talman, fit for the men of earth, 144.  
 Dirim, troop, swarm, multitude, 90.  
 Dilgim, *adj.*, lawful.  
 Dilur, closeness, 64.  
 Dobar-cao, mist, 80; dobar-cao oraoicadca.  
 Dobarc, water-hound, otter, 132; *n. pl.* na dobarcain.  
 Dobearra, 1 *sg. redupl. fut.* of dobearim, I give.  
 Dorad, 3 *sg. s. fut.* of turim, fall.  
 Dogno, evil, misfortune, 180.  
 Doio, hand: *dual nom.*, do doio, 38.  
 Dailge, for dailge, *passim*, *e.g.* 38, grief. In MS. used for dailge in phrase ba dailge leó.



Ծուլիչ, grievous; Բձ Ծուլիչ Լեօ, they deemed it grievous.

Ծոմեանման, dejection, 148.

Ծորեած, *v. n.*, spilling, destroying, 22.

Ծրեան, strife, 42.

Ծրեմնա, *gen. sg.* of Ծրեմ, opposing, clashing, 10.

Ծրստի, *gen. sg.* of Ծրստ, a druid, 136.

Ծրսնե, embroidery, *gen. sg.*, 72.

Ծսւծրեւ, dire, ominous, 128.

Ծսւ, due to, proper to, belonging to, 162.

Ծսան, poems, 108. Cf. Ծսանալիք, a collection of poems.

Ծսար, Ծսածար, dire, 142.

Ծսմ, a dwelling, mound-dwelling, a mound, 22, 96.

Ծոնած, a host, fortress, 148; *gen. sg.* ձր ձն Ծոնած, slaughter of the host, 78, 152.

Ծոն-Խսւիւ, a fortress pen, 52.

Ծորւծտ, rigidity, 132.

Ծորրան, hard, 164.

Ծոճար, native territory, 188.

Ծոճոննա, music, 108.

Եճարայմ, I set in order, I array; *inf.*, Էջար.

Եձածան, science; *gen. sg.*, Եձածոնա, 30.

Եձլլ, fit (O'R.), 168; Եձլլ, essay, trial, proof (Dinneen).

Եձրծած, losses, 168.

Եձրոմնե, *gen.* of Եձրոմն, an eel, 112.

Եձրայմ, to strew rushes.

Եձար (Եճար), array, decoration, 116.

Եձուլլած, frantically; Ծո հ-Եձուլլ-Լար, 36.

Եձուլլ Եւջածարր օրամր ծո ծենմ: *idiom*, you caused me to commit an injustice, 32.

Եձոմլան, distress, unequal combat, 110, 140.

Եձոմորտ, debility, 122.

Եձրած (?), 92.

Եձտ (Եւձտ, Եձտ), a deed, 134. Եձտ is a deed, good or bad. In *cpd.* մօր-Եձտ, 10, it means 'magnanimity.'

Եծ, time, 88; րե հ-Եծ ու-ձէջօրն, in a short time.

Եծաւ, *gen. sg.* of Եծաւ, booty, 158.

Եոե, armour, 48.

Եոեուիչե, 14. The word occurs in Silva Gadelica. I have lost the reference. Presumably it means 'clothed in armour.' The MS. contraction Եոեօ is given in text.

Եօրաջան, space between, interval, 64.

Էջր (Էիջր), *gen.* of Էիջար, wisdom, 30.

Էրօրլեօ, adjudication, judging, 70.

Էմեւ, hospitality, 74, 75, note.

Էմ, *interj.*, indeed.

Էմեւլան, honour-price, 12.

Էնփոնո, a single hair, 132.

Էնջան, dexterity; *gen. sg.*, Էնջանո, 90, 180.

Էօլւիչե, guide, 84.

Էրլչե, Էրլչե, Էրլչե, *v. n.*, rising.

Էրլչե, stock, vessel, 116.

Էր, Էր; in phrases like Եւ Էրր, after that, 140; Եձ Էր, 144.

Էր = Էար, a ford, 56.

Էրժար, an enemy, 54.

Էրոմ, 3 *sg. pron.*, with suffix, 8.

Էրոմաւ, valour; *gen. sg.*, Էրոմաւ, 180.

Էրլւմե, ill-health, 160.

Էճար, a vessel, ship, *gen. pl.*, 66.

Էճարարած, *v. n.*, shaking, 86.

Եւոմուր, 1 ու, in the absence of, 98.

Եւճտ, *n. pl.* of Եւճտ, a deed, 88. *Id.*, *s. v.* Էճտ.

Եւր, refusal; Եւր լոճմար, refusal of wooing, 24, 112.

Եւրժ, moon, *gen. sg.*, 166.

Բձ, *n.*, length, 118, 150.

Բձձ, a spear; *dat. pl.*, Բձձօսիւ, 170.

Բձիւ, glad, 188.

Բձլեւ, Ծո, gladly, with pleasure, 150.

Բձրոմե, a prophecy.

Բձրլոմ, *v. n.*, seeing, 54.

Բձա, dislike, spite; Եոբ՝ Բձա ծո Ծոցձաւ, Conghal was angered at, 184.

- faltanar**, enmity; *gen. sg.*, **faltanair**, 184.  
**faolcann**, sea-gull; *nom. pl.*, **faoilinn**, sea-gulls.  
**faoilrò**, so, gladly, 156.  
**faoinaim**, I assent to, adopt, agree to, 10.  
**faon**, supine, lying flat, prostrate, 112, note (4°).  
**fa tír**: **cám c f. fa tír**, F. came to land, 168.  
**feall**, a breach (of hospitality, &c.); **feall ar emead**, breach of the rights of hospitality. Cf. *s. v.* **enech**, Br. Laws, Glossary.  
**feapaim**, pour, 42.  
**feceimanta**, contentious (?). *Vide s. v.* **fechem**, Pass. and Homilies, Atk., Glossary.  
**feoán**, whistle, 134.  
**feamuir**. *Vide euccmuir*.  
**feochar**, ferocity, 40.  
**feóilbéimennas**, body-strokes; *nom. pl.* of **feóil-béim**.  
**feraim**, I make; **no fer fáilce fhuir**, he welcomed him, 38.  
**ferbe**, a roe-deer, 156.  
**feusad**: in phrase **as a bfeusad**, in comparison with, 130.  
**fiacha**, arrears; **fiacha cána**, arrears of tribute, 36.  
**fiarlach**, **fiallach**, band of heroes, *dat. sg.*, 106.  
**fiar**, twisting, winding, 40.  
**fiar-éarína**, *cpd. prep.*, across, 16.  
**fiḡ**, *v. n.*, weaving, 42.  
**finnlechar**, fair skin, 132.  
**fióc**, anger, fury, 126, 132.  
**fiongal**, *gen.* **fiongail**, murder of a relative.  
**fionnfaðac**, hairy, 132; **ḡairbfiønn-faðac**.  
**fiønnfuarad**, refreshment, 130. Cf. **ar ní bfuair mé féin fuarad na fliucad mo béil**, Hyde, Love Songs of Connaught, 60.  
**fiopóidíuḡad**, destruction, destroying.  
**fiormament**, firmament, sky, 118.  
**fir**, a vision.  
**fiécealla**, chess-boards (?), 52.  
**fliucsaoinna**, bath, 82.  
**fo**, *adj.*, good, 164.  
**fóbarac**, attacked.  
**fobpaim**, to undertake.  
**foéla feinnrò**, a distinguished seat, place: originally the warrior's seat in a chariot.  
**foéruigete**, *gen. sg. v. n.* of **foéruigim**, bathe, 106.  
**foepra** = **fo** + **o** + **pra**, *id efficit*; in Mod. Irish treated as if it were a *cpd.* of **fa** and a noun, **oepra**, cause, 146.  
**foḡail**, an attack, a foray; *gen.* **foḡla**, 52; *dat.* **foḡuil**, 44.  
**foḡnam**, *v. n.*, service, fulfilling, 74.  
**foḡna**, order, proclamation: **foḡna foḡla**, orders to attack, 52.  
**foilcete**, *gen. sg. v. n.* of **foilcim**, wash (the head), 106.  
**foiréigmoé**, oppressed.  
**foirmonn**, a crew, 86; **foirmonn trí long**; *gen. sg.*, **foirne**.  
**foirchin**, assistance, 94.  
**foirnept**, oppression, domination, supremacy, 142. Cf. *s. v.* **forneart**.  
**folas**, distress. *Vide* 2, note.  
**folcad**, act of bathing (the head), *gen. sg.*, 82, 106. *Vide* 82, note (6°).  
**fonn**, territory, estate, land, 100.  
**foraire**, sentry, watchman, 36; **luét foraire**, the sentinels, 170.  
**foroepe**, very red, 132.  
**forpala**, the best, choicest; **o'forpala** (?), 140.  
**forḡarman**; in *cpd.* **forḡarmanḡnuir**. *Vide* 134, note (1°).  
**forḡanna**, hideous.  
**forlamar**, chief place, command, 38.  
**forinna**, shoulder (?), 186; **faobar me forinna**. *Vide s. v.*, Atk., Gloss. Breh. Laws.  
**forneart**, *gen. sg.*, **forneipt**, supremacy, dominion, tyranny.  
**forpac**, *v. n.*, attacking, 96, 138, 142; **no ḡab as forpac Conḡail iun comlann**.

բօրրացօսիւմ, to distribute (food).  
 Բօրրմաս, envy, 8.  
 Բօրածնի, resting-place, 12, 172.  
 Բօ իրի, thrice, 172.  
 Բօթրսած, act of bathing (the body),  
*gen. sg.*, 82. *Vide* 82, note (6°).  
 Բրիւնօւթ (?), 112, note (4°).  
 Բրօւջիւծ, *dat.* of Բրօւջ, a wall, 24.  
 Բւածծա, threatening, 92.  
 Բւած, a spectre; *nom. pl.*, Բւածա, 184.  
 Բւրբեւած, stoppage; Զան Բւրբեւած, 128.  
 Բւրբեւեւալի, Զօ, *adv.*, carefully, watch-  
 fully, 92; fiercely (?), 86.  
 Բւրբեց, preparation; Բւրբեց Բերօւթ,  
 156.

Զօսն, sound, noise, 134; *acc. pl.*,  
 Զօսն.  
 Զօւնեւած, Զօ, dangerously, terribly,  
 viciously, 142.  
 Զնի, grief, trouble, 190.  
 Զայր, a shout, call, naming; Զայր  
 լից, naming of a king, 34.  
 Զալ, valour; *gen.*, Զալե, Զօլե; *dat.*,  
 Զալ, Զօլ; *acc.*, Զօլ, 58.  
 Զալան; in phrase Զայր Զալան, a  
 wound of lances. *Vide* 52, note (5°).  
 Զօւ, *acc.* of Զօ, falsehood, 162.  
 Զօւրօւս, Irishman, *gen. pl.*, 130.  
 Զար, *n. pl.* of Զար, a prohibition,  
 112.  
 Զեմ, child, 158; Զեմ Զեմ Զօւի Բա Զ  
 Բրայնե.  
 Զար, *dat. sg.* of Զար, a prohibition, 112.  
 Զալ, hostage; *acc. pl.*, Զալ, 1.  
 Զեւ, bright; Զեւ Զեւ, 104.  
 Զեւե, Զեւե, the best, choicest, 106,  
 170, 172; Զեւե Զ Զայրեւե, Զեւե  
 Զաւից Զաւ.  
 Զիւր, torment, 20. *Vide* 21, note (2°).  
 Զիւր, cunning, skill, 162.  
 Զլոյն-Զեւան, *n. pl.*, strong strokes,  
 64; *sg. nom.*, Զլոյն-Զեւ.  
 Զլուր Զոցալ Զ Զայր Զայր: *idiom*,  
 Coughal seized him, 30.  
 Զօլե, *gen.* of Զալ, valour, 40.  
 Զօլր, short time, *adv.*, 126.

Զօր (O. Ir. corpe), up to this, 46.  
 Զրանի, I show disgust at, hate, 28.  
 Զրեւծ, shout, outcry, 88.  
 Զրեւծ, shouts, 138; Զրեւծ Զօւծ.  
 Զրիւ, a hero, warrior, 16.  
 Զւր, wound; Զւր Զալան, a wound of  
 lances, 52.  
 Զւր, fierceness, bravery, 176; Զաւիւ  
 Զւր, 42.  
 Զւց, voice, epithet (?), 38.

h : form of Զօ, thy : before vowels.

Զա, a vessel; Զա մարտա Զօցաւ Զօ  
 Զօւծ Զօ Զօ Զայր, a mixing vessel  
 for fifty of mead or ale, 34. *Vide*  
 Atk., Gloss. Br. Laws, s. v.  
 Զարսւլ, back, remote corner, 84.  
 Զարսւլ, posterity, 164.  
 Զարսւլ, consequence, result, 46.  
 Զա, land; Զա Զրեւծ, 102, 166.  
 Զա, a ring, 124.  
 Զաւ, pangs; Զաւ Զայր, pangs of  
 child-birth, 158; *nom. sg.*, Զա; *n. pl.*,  
 Զա, Gloss. Br. Laws.  
 Զարսւլ (?), MS. reading uncertain, 16.  
 Զա, *adj.*, many; *dat. pl.*, Զա, 14.  
 Զարսւլ, *gen. of v. n.*, oppression, 114.  
 Զարսւլ (?), rounded (?), 16.  
 Զաւ, great fear, 132.  
 Զարսւլ, contention, 172.  
 Զարսւլ, *adj.*, very thick.  
 Զայր (?), 30.  
 Զարսւլ, anxiety, 164.  
 Զաւ, *pl.* form of Զա, Զա, 102.  
 Զաւ, *adj.*, secret, 80; Զաւ Զաւ  
 Զաւ.  
 Զաւ, *pl.* of Զաւ, state, preparation,  
 retinue, apparel.  
 Զաւ, active, fit to fight, 52.  
 Զաւ, lowliness, 112; Զ Զաւ Զաւ Զաւ  
 Զաւ.  
 Զաւ-Զաւ, fit to be played upon, fit to  
 be wreaked upon, 76.  
 Զաւ-Զաւ, ready to go, 78, 144.  
 Զաւ, bowel, entrails; *dat. pl.*, Զաւ,  
 128.

inne, intention, meaning, 168.  
 innra, O. Ir. *anre*, *anra*, hard, difficult, 14. The form *innra* is used after *ir*.  
*Vide* Thurneysen, *Zeit. für Celt. Phil.* i. 5.  
 in-*fiubail*, *adj.*, fit to walk, 98.  
 ionchaid, *ap*, under the protection of, in presence of, 84.  
 ioðna, spears, 60; ioðna *aið*, battle-spears, 36.  
 iolac, shout; iolach *corcail*, shout of triumph, 66, 92, 186.  
 iongnacac, *adj.*, wonderful, 134.  
 iomarcac, *adj.*, wonderful, 66.  
 iomra, a couch, resting-place; *dat.*, iomraib, 38.  
 iomargio, contention, 30.  
 iongabail, *v. n.*, avoiding; *gen.*, iongabail, 140; with *ai*, attacking, 28.  
 ionlaim, I wash; 3 *sg. pret.*, io *ionnail*; io *ionnail* *a lama* *7 a gnuir*, 'he washed his hands and face,' 20.  
 iomluad, going on an expedition, embassy, 46; *gen.*, iomluadib.  
 iomraib, *v. n.*, boasting, 90.  
 iomraim, *v. n.*, act of rowing, 166; *reolad* *7 iomraim*.  
 iompoill, false, unsuccessful; *upcar* *n-iompoill*, 162.  
 iomplán, unscathed, whole, well, 170.  
 ionnallac, *adj.*, proud, 82.  
 ioncomluim, *adj.*, fit to fight, 126.  
 iongnur, iongnur; in phrase *a n-iongnur*, in the absence of, besides, 46, 114, 122.  
 ion-mairbta, fit to be killed, 144.  
 ionnmur, wealth, *gen. sg.*, 78.  
 ionclair, 138, note (2°).  
 iorguil, strife, valour, 180.  
 iota, thirst; *gen. sg.*, iotan, 88.  
 iul, *acc.* of eól, knowledge, 106; *cuirpem iul ar*, we shall become acquainted with.

ladar, interstices between the toes or fingers, 138.  
 lamac, shooting, 62.  
 laorbeng, boat; *n. pl.*, laorbengas, 66.

ladra, smooth, fertile, 166.  
 leacan, the flat stone kept in the shield, 136.  
 leogaire, mangling; leogaire *da leomán*, 96.  
 leibeann, platform, bulwark; *acc. sg.*, leibionn, 194; *n. pl.*, leibennas, 122; leibionn longda, a naval platform, a platform of ship's decks, 154.  
 leigim (leicim), with *ar*, I let pass, lay aside, 8.  
 ler (leap), good, advantage; in phrase *ar ler 7 ar lich*, for the good and prosperity, 8.  
 leirbair, lantern, lamp, 120.  
 let; in phrase *let ar let*, *ou* both sides, 180; in phrase *let a cuil*, back, round, 138; *no fech let a cuil*.  
 li, colour, 122.  
 líon, *n.*, numbers, multitude, 130.  
 lionaim, to fill, to fill with corpses, slain, 56.  
 lich, prosperity; in phrase *ar ler 7 ar lich*, for the good and prosperity, 8.  
 luim, *gen.* of leon, affliction, a wound, 172; *ina luige luim*.  
 loéran, lantern; loan-word from Latin *lucerna*; *gen. sg.*, loéran, 168.  
 loingear, fleet, expedition.  
 lonne, delight, joy, 16.  
 lonn, brave, fierce; *pl.*, lonna, 62, 128.  
 lonnar, anger, 94.  
 lórbaoctam, plenty, full measure, 74.  
 lor; in phrase *tuccadar reid ar lor*, they protected, covered the retreat of, 180.  
 luaisill (luaisill), activity, movement, 182.  
 luaras, movement, 156; *mar luaras* *amhle no ferbe*. Cf. *as luaras* *an éilabáin*, rocking the cradle; *mar luar amhle no ferbe nó mar rbe* *saite glóraige as uil ear* *cenn machaire nó móirféibe i meon míra mára*, like the flight of a swallow or roe-deer, or like a fairy wind sweeping over a plain or great mountain in the middle of the month

- of March (Silva Gadelica, Irish Text, 262).
- Լսճայր, *adj.*, bright (?), 72.
- մաքամլա, the like of, 128.
- մաջ (?), 30; մաջ, great (?).
- մանա, cause, reason; մանա Բրոմ, 58.
- մաօւլ, *gen.* of մաօւլ, the head (*vide* Dinneen, Dict.); in phrase մսլճճ մաօւլ, 140.
- մաճցաման, a bear, 96.
- մեաճալ, treachery; *gen.*, մեաճալ.
- մեանց, deceit; *gen. sg.*, մեմց; *dat. sg.*, մեմց.
- մեան, clear, limpid, 78.
- մեար, *adj.*, active; *gen. sg. masc.*, մար, 154.
- մեյրեաճ, courage, spirit, 102.
- մերջաճ, standard-like, 128.
- մերջ (մերբե), a standard; *n. pl.*, մերբեծա, մերջեծա, 60, 182; *dat. pl.*, մերջեծաւ, 94.
- մեւաճ, cowardliness: *gen. sg.*, մեւաճ-ւ, 96.
- միած, honour, 160; մօր միած Լեօ, they thought it no honour.
- միւսօճար, unmanliness; *gen. sg.*, միւս-օճար, 96.
- միւլեճ, martial, military.
- մինքայրջ, pure affection, 22.
- միօճար, 50, friendly, 188.
- միօծ-ձօյր, full-grown; միւ միօծ-ձօյր, full-grown boys, 180.
- միւր, madness, fury; միւր ծա մաճցա-ման, 96.
- մոջ, a slave; *gen. sg.*, մոջա; *dat. pl.*, մոջաւ, 12.
- մօլջ, *dat.* of մաջ, a plain.
- մօրբեաճ, magnanimity, evil, 10.
- մօրմիւր, great activity, 162.
- մօրբեմալլ, great cloud, 122.
- մոնջար, roaring of the sea, 86.
- մօր, large, big; 1 մօր մօրբեմո, in a very big fire, 14. Cf. Hyde, Տօլլա առ քոջա, Gloss., s. v. տօր.
- մումջոն, to consult; in phrase ա մումջոն ա քարա, 40.
- մումբար, kinship, union, 26.
- մուրբեւճ, unnavigable sea, 118.
- մւրամ, I raze, 52.
- մաւր, *pl.* form of մա, nor, 108, 138.
- մարբոմ, I betroth, 32.
- մամա, enemy; *gen. sg.*, մամաւ; *dat. sg.*, մամաւ.
- մաօրբեմա, sleek (like a child), 14.
- մեմ, մաճմ, (?) 10.
- մեմաւբեմաճ, unknown, 124.
- մեմմաւ, not good, undesirable, 180.
- մեմմոջ, nothing, naught, 130.
- մեօլ ճալլե, *gen. sg.* (?), 112.
- մի, a thing, 156.
- մաթօլա, new distress. *Vide s. v.* քօլա.
- Օ, an ear, 112; ծա ո-օ քիլլ, two ears of a horse.
- Օ-Բեւլ[Ե]ա, open-mouthed, 184.
- Օճա քեմմո. *Vide s. v.* քօճա.
- Օծար, *adj.*, dun, grey-coloured, 134.
- Օծարծա, grey, 134.
- Օջնած, young men, warriors, 150.
- Օջնաճար, warriorship, heroism; *gen. sg.*, Օջնաճար, 170.
- Օրօ, foster-father, tutor, 48.
- Օրջ, virginity, 110.
- Օրլեւա, contention, trouble, 56.
- Օրբիլլ, *v. n.*, prepared, ready; ճմ' օրբիլլար, ready for me, 84, 152.
- Օրբիւրբեճ, help; 50 քօնած 7 ո-օրբի-ւրբեճ, with warning and help, 36.
- Օրբոմբօ, *adj.*, distinguished, eminent, 104.
- Օրբաճար, a meeting, 38.
- Օրբար, a district, a bay, inlet; *dat. pl.*, օրբարաւ, 152.
- Օրբջծա, *adj.*, noble, magnificent, 72.
- Օրբրբեաճ, musician; *dat. pl.*, օրբրբիւր, 182.
- Օրբեաճ, *v. n.*, destroying, 158.
- Օրբիւր, chief, ruler, *n. pl.*, 58. Cf. *s. v.* քրիւր (Pass. and Homilies, L. Breac, Atk., Glossary).
- Օրբեր, the east.
- Օրջ, ocean, 132.
- Օլլամ, an ollamh, professor: *voc.* օլլաման, 184.

Orn, raw flesh, 112, note (5°).  
 Ornan, dread, fear, 130.  
 Onçu, leopard, wolf; *gen. sg.*, onçon; *dat. sg.*, onçon.  
 Orba, an inheritance; orba plān a cúig bliadhna, 34.  
 Orpac (poprac), a standard measure. *Vide* 64, note (7°).  
 Orapoda (?), 80. For or áro, or connected with orap, junior, Br. Laws Gloss. (?).  
 Ornad, *v. n.*, groaning, 140.

Pell, a horse; *gen. sg.* pill. Cf. L. na H., 6 b 29, where pill (*gen.* is glossed eich.

pelorce, a palace, Lat. *palatium*, 72.  
 Pept, a monster; *dat. sg.*, pept, 190.  
 Pparrpuirt (?), 72.  
 Ppap, *adj.*, quick, 56.  
 Ppoinnuḡad, act of taking food, 166.  
 Puḡapcu, noxious hounds, 134.  
 Pupall, *masc.*, a tent; *gen.*, pupall; *dat.*, pupall, 38; *n. pl.*, pupuill, 38.

Raibte, *n. pl.*, bands, troops, 78, 80.  
 Raite : luēt raite, people of dispensing, dispensers, 56.  
 Rañad, *adj.*, rowing, 68.  
 Raon, paen, a way, road, path : in phrase raon maḡma, rcut, 50.  
 Rač, a subsidy, 116.  
 Račmar, *adj.*, prosperous, 22.  
 Reaḡad, pleasant, *dat. fem.*, 46.  
 Réil, bright, 42.  
 Reim, career; reim nḡlé, bright career, 104.  
 Renna, pointed weapons, spears, 132; penna náro paḡap.  
 Riapad, submissive to, subject to.  
 Riḡpeḡap, very thick, very stout, 124.  
 Rioḡcōinnle, great candle, 126.  
 Rioḡḡamna, royal stock, *materies regis*.  
 Robad, warning : ḡo robad 7 n-oirci-reačt, with warning and help, 36.  
 Robapča, flood-tide; roḡapča maḡa, 16.

Rorbi, ro-r-bí, who slew him. *Vide* 30, note (2°).  
 Rorc, eyesight; *gen.* puirc, 14.  
 Ruad, strong; ro-puad, very strong, 60.  
 Ruadclápad, *adj.*, strong-beamed, 68.  
 Ruapap, onslaught, 176, 182.  
 Ručlaoḡ, scraping, noise, 86.  
 Ruḡapap ap an adar rin : *idiom*, they passed the night.  
 Ruḡnead, covered with hair (?) (puam-nead), or puḡnead, splendid, brilliant (Dinneen, Dict.), 14.

Sadail, co, happily, 116.  
 Sač (pač), sad.  
 Sač, sufficiency, enough : pač cačuiḡče, 114. Cf. French *assez de*.  
 Sačim, I shoot; ro paḡberpap rin a mannan, she shot a glance of her mind, 14.  
 Saorcpapap, free-circuit, 190.  
 Saorpmacantacčt, nobility (?), 24.  
 Sápuiḡčead, violated.  
 Sber, esteem, *acc. sg.*, 108.  
 Scannpad, fright, 94; pcpoilead 7 pcpannpad.  
 Scpoilead, flight. 94 : pcpoilead 7 pcpannpad.  
 Scatōroen, *v. n.*, protecting, 64.  
 Scemeal, defence, 64.  
 Scenḡad, co, quickly, suddenly, 182.  
 Scet, *acc. pl.* of pciac, 88, 94.  
 Sciačamlač, epithet of hero Scōinne.  
 Sciačpad, shield-strap. *dat. pl.*, 94.  
 Scip, weariness, 116.  
 Sciteac, *adj.*, weary.  
 Scup, *v. n.*, ceasing, 182.  
 Seancolaman, pillar-stone before house, 88.  
 Seanpola, old distress. *Vide s.v.* pōla.  
 Seim, mild, gentle, 18.  
 Sen, prosperity. in phrase tāinic nept rin treim 7 rin tpolao. *Vide* 184, note.  
 Sengual, old coal, cinder, 126.  
 Seola, nept mna peola, strength of woman in confinement, 136.







Էթրոմ, օօ, to escape, 40.  
 Էթր, fame, 56.  
 Էաջար, *imper.* 3 *sg. pass.* (*impers.*) of Էաջամ, I go, 66.  
 Էիջե, *comparative* of Էիւջ, thick, 94.  
 Էիմեւլլիմ, to go round; րօ Էիմեւլլ, 3 *sg. pret.*, 12.  
 Էիմեարնաճ, ցօ, headlong, precipitously, 126, 138, 182. Also means 'strong,' 'stout-ribbed.'  
 Էիօժաւիմ, I bestow (gifts), 18.  
 Էիւջլաւի, last day, day of death, end, 174, note (4°).  
 Էլաճէ, garment, 134.  
 Էլաւիմ, sweetly-melodious, 110.  
 Էօճաւիմ, *inf.*, to consume, partake of.  
 Էօճար, wooing, *gen. sg.*, 74; *dat. sg.* 82.  
 Էօճրած, anguish, 40.  
 Էօճէ, *inf.*, to come, 188.  
 Էօջաւ, *v. n.*, destroying, destruction.  
 Cf. Էօջաւ Էրօ, 42, 148.  
 Էօիջ, *dat.* of Էաճ, a house, 166, 180.  
 Էօրմեար, *v. n.*, halting, interrupting, 156.  
 Էօրմեան, օօ, *inf.*, to lower, 38.  
 Էօրրեար (Էօրրեար), a new-born child, *fructus ventris*, 158; *gen. sg.*, Էօրրեարա.  
 Էօր, expedition, errand, report; *dat. pl.*, Էօրար, 72, 182.  
 Էօլաւ չալ, a cheville or poetic tag, with floods of valour, 110, 162.  
 Էօմաւար, nourishment, 166.  
 Էօր, *fem.*, a tower, pillar, 138.  
 Էօր (?), 116.  
 Էօրան, thunder, 156.  
 Էօր ալաւ, wild boar, 40.  
 Էօրաճում, *v. n.*, coming.  
 Էրարօ, ցօ Էրարօ, hitherto, 54.  
 Էրեաւար, sureties, 2.  
 Էրար, an attack, fight; *dat. pl.*, Էրարաւ, 62.  
 Էրէջիմ (Էրէժիմ), I forsake; նի Էրեւաւր, I shall not forsake, 32.  
 Էրիր, strength, vigour, 176.  
 Էրենաւ, stronger, *compar.* of Էրեն, 174.  
 Էրենքեր, champion, 170.

Էրք, 78, 104. *Vide s. v.* Էրար.  
 Էրեւլ, hero, 170.  
 Էրօջիմ, child-bearing. *Vide* 112, note (6°).  
 Էրօիջ, pangs (of childbirth), 112, note (5°).  
 Էրօիջած, *gen. pl.* of Էրօիջ, foot, 136.  
 Էրօմօրեաճ, heavy-sodded, solid: Էալան Էրօմօրեաճ, 178.  
 Էսարքա (?), 64.  
 Էսալոյն, capable of, able, 182; չաճ նաճ ար Էսալոյն չարքեօ, everyone who is capable of deeds of valour.  
 Էսարքեան, account, 76.  
 Էսաճ, people, tribe; *dat. pl.*, Էսաճաւ, 186.  
 Էսարքեաճ, ցօ, grievously, in grievous plight, 136.  
 Էսլլիմ, to settle down in, to fit into; չար Էսլլ չաճ Էիջ օիժ . . . մա n-յօմաւ, 12.  
 Էսլլիմ (O. Ir. Էոլլ), I swear, 26.  
 Էսլլ, in phrase օօ Էոլլաւ Էսլլ նա Էրաճ, 88. *Vide* 89, note 2.  
 Էսլլաճ, a tower, 126.  
 Էո Էսլլ, was given, 42; *encl. pret. pass.* of Էսլլիմ.  
 Էսլլաճ, childbirth, 158; *gen. sg.*, Էսլլաճ (O. Ir. Էսլլաճ).  
 Էսլ, hill, rise: ար Էսլ նա Էրաճ, on the rise of the strand, 124.  
 Էսլաճ, hill; *gen.*, Էսլաճ; *dat.*, Էսլաճ, 22.  
 Էսլար, a waif, 158.  
 Էսլարան, *v. n.*, preparing; Էսլարան նա Էրեւ.  
 Էսարք (Էսարք), an onset, attack, 46.  
 Էսաճարաճ, decisive, final; in phrase Էն Էրեւճ Էսաճարաճ, the final blow (wound), 142.  
 Էսճ, a grave, 56.  
 Էսլլ, little; in phrase Էր Էսլլ նաճ, almost; lit., it is little that, 140.  
 Էսլլօիժ, above them, *dat. pl.*, 88.  
 Էսլլաճ, hero, *gen. pl. dual*, 186.

ὕψος, 3 *sg. masc.*, above him, 116.  
 ὕψος, few, paucity, 22, 66.  
 ὕψος, from him; O. Ir. ὕψος.  
 ὕψος, *gen. as adj.*, dire, terrible, 96.  
 ὕψος, dire, dreadful.  
 ὕψος, groaning, sorrowful, 58.  
 ὕψος, notice, heed; τὸ ὕψος αὐτοῦ, he noticed, 94.  
 ὕψος, 156. I take it to be for ὕψος, the greater thereby: ὕψος, *compar.* of ὅλος, great.  
 ὕψος, *acc. sg.* of ὕψος, elbow, 38.  
 ὕψος, *dat. pl.* of ὕψος, all, 14.  
 ὕψος, a hill, mound; ὕψος καὶ τῶν ὕψων, 20.

ὕψος, *adj.*, noble, 14.  
 ὕψος, *adj.*, dreadful, hateful.  
 ὕψος, a wasting away; ὕψος ὡς-ὡς-ὡς, 70. *Vide* 90, note (3°).  
 ὕψος, speech, 164.  
 ὕψος, floor, 172.  
 ὕψος, to strew fresh rushes.  
 ὕψος, *adj.*, daring, 116.  
 ὕψος, prostrate, 140; ὕψος ὕψος ὕψος ὕψος.  
 ὕψος, *v. n.*, a heave, 124.  
 ὕψος, the beginning, 166; ὕψος ὕψος ὕψος, dawn of day.  
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"The Slighe Miodhluachra, as appears from various notices in ancient documents, was the north-eastern road from Tara, and apparently proceeded in the direction of Duleek and Drogheda" (Petrie's Tara, p. 230).

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## ADDENDA ET CORRIGENDA.

THE following corrections of non-aspiration of c in MS. which occur in printed text illustrate this peculiar mannerism of our scribe :—

Page	4, line	24,	for	nac	read	nac
„	4,	28,	„	ύρλυαcρaθ	„	ύρλυαcρaθ
„	10,	17,	„	ῥaCTηa	„	ῥaCCTηa
„	12,	6,	„	meθpαc	„	meθpαc
„	12,	18,	„	ἐpιoCαo	„	ἐpιoCαo
„	14,	5,	„	uιpειmciλλ	„	uιpειmciλλ
„	14,	13,	„	neac	„	neac
„	16,	7,	„	neoc	„	neoC
„	18,	18,	„	conac	„	conac
„	18,	19,	„	coicceoac	„	coicceoac
„	22,	28,	„	cpioCa	„	cpioCα.
„	24,	22,	„	amac	„	amac
„	26,	14,	„	oιθce ( <i>passim</i> )	„	oιθce
„	26,	15,	„	ConnacCTaιb	„	ConnacCTaιb
„	26,	16,	„	Cpιoc	„	CpιoC
„	26,	last line,	„	cpιocaιb	„	cpιoCαιb
„	28,	line 11,	„	ῥιaCa	„	ῥιaCα
„	30,	3,	„	oiceannacθ	„	oiceannacθ
„	34,	8,	„	bennacCTaιn	„	bennacCTaιn
„	34,	12,	„	timceall	„	timCεall
„	34,	21,	„	ῥac	„	ῥac
„	40,	8,	„	cpιocaιb	„	cpιoCαιb
„	42,	18,	„	comaiḡceaca	„	comaiḡCεaca
„	44,	12,	„	ῥaCTηa	„	ῥaCCTηa
„	44,	16,	„	cιoηTαc	„	cιoηTαc
„	48,	11,	„	pocCTaιn	„	pocCTaιn
„	50,	17,	„	timciλλ	„	timCιλλ
„	56,	14,	„	apcena	„	ap Cεna
„	58,	7,	„	ῥpaθac	„	ῥpaθac
„	62,	12,	„	cpιoc	„	cpιoC
„	64,	10,	„	pοιcῑpοιῑ	„	pοιCῑpοιῑ
„	64,	16,	„	pο ἑpECTηaιḡ	„	pο ἑpεCCTηaιḡ

In Parts II. and III. I have corrected the MS. reading, with the exception of oιθce, which may have some phonetic significance.

- Page 2, heading, *for* *curo read* *curo*  
 „ 2, line 18, *for* *mullað read* *mullað*  
 „ 3, „ 12, *omit* number (1) after ‘bravery’  
 „ 4, „ 4, *for* *ḡachaid read* *ḡačá*  
 „ 4, „ 11, *omit* note of interrogation.  
 „ 5, „ 11, *omit* note of interrogation.  
 „ 6, „ 1, *for* *cumṡač ḡlana read* *cumṡač-ḡlana*  
 „ 6, „ 18, *for* *énuocnaṡar read* *coḡnaṡar*  
 „ 8, „ 3, *for* *oṡ’cuálaṡar read* *oṡ’cuálaṡar*  
 „ 8, „ 19, *for* *beannačtáin read* *beannačtáin*  
 „ 12, „ 21-22, *caimcručaiḡ, caimbealḡač.* Here we have in *caim-*  
*cručaiḡ* the old acc. fem. alongside the modern acc.  
 „ 14, „ 25, *for* the MS. contraction *eṡeṡ read* *eṡeṡuiḡčē* I met the  
 word in “Silva Gadelica,” but have lost the reference.  
 „ 16, „ 3, *for* *Δ inḡin read* *Δ inḡen* (voc.), and *sic passim.*  
 „ 16, „ 28, *for* *ḡuiḡē read* *ḡuiḡē.*  
 „ 18, „ 13, *leṡan ṡa ḡiḡ. Riḡ for* *ḡiḡib.* O. Ir. dat. dual *in ṡib ḡiḡib*  
 is lost in Mod. Irish, though the nom. and acc. dual *an ṡa*  
*ḡiḡ* is kept. The difficulty of reconciling the sg. article *an*  
 with plural *ḡiḡib* led to the adoption of the form *ḡiḡ* for  
*ḡiḡib.* Cf. also p. 12, l. 3.  
 „ 23, „ 9, *for* ‘affection’ *translate, perhaps, literally, ‘fitness’*  
 „ 26, „ 15, *for* *oṡ’cuála read* *oṡ’cuála*  
 „ 26, „ 16, *for* *ḡačē read* *ḡačē*  
 „ 26, „ 24, *for* *uá read* *uá*  
 „ 26, „ 25, *for* *ṡiočar read* *ṡiočur*  
 „ 32, „ 1, *for* *ṡočē read* *ṡoṡač*  
 „ 37, „ 9, *omit* number (1) after word ‘contentious’  
 „ 43, „ 2, *remove* note of interrogation, and *translate* ‘shall be attacked’  
*for* ‘shall be given’  
 „ 46, last line, *for* *coḡṡač read* *coḡač* and *omit* note (2°).  
 „ 48, line 9, *for* *ṡočē read* *ṡoṡač*  
 „ 48, „ 16, *for* *coḡṡač read* *coḡač*  
 „ 49, „ 1, *for* ‘all his province of Ulster’ *read* ‘his attack from Ulster’  
 „ 49, „ 17, *for* ‘your whole province of’ *read* ‘your attack from’  
 „ 50, „ 23, *for* *ṡar cciom read* *o’arccáin*  
 „ 52, „ 3, *for* *ṡar cciom read* *o’arccáin*  
 „ 58, „ 2, 5, *for* *oṡ’connač read* *oṡ’connač*  
 „ 60, „ 7, *for* *ḡočoiḡiḡēṡ read* *ḡo cōiḡiḡēṡ*  
 „ 140, „ 26, *for* *cačṡarṡ read* *cačṡarṡ*  
 „ 146, „ 4 from bottom, *for* *éin read* *éinn*  
 „ 206, „ 2, *for* *51 B.C. read* *81 B.C. (circa)*





# IRISH TEXTS SOCIETY.

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries and notes as might be deemed desirable.

The Annual Subscription has been fixed at 7*s.* 6*d.* (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Members joining the Society for the first time can still receive the Volumes published in 1899 and 1901, at the original Subscription of 7*s.* 6*d.* for each year, but these volumes will be shortly out of print.

Vol. 3 (1900) is now out of print.

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20, Hanover-square, London, W.

# IRISH TEXTS SOCIETY.

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THE SIXTH ANNUAL GENERAL MEETING of the Society was held on May 10th, 1904, at 20, Hanover Square.

MR. DANIEL MESCAL, Chairman of the Executive Council, in the Chair.

The Minutes of the last Annual Meeting were taken as read, and the Hon. Secretary presented the

## SIXTH ANNUAL REPORT.

The most satisfactory news that the Council has to report at this, their Sixth Annual General Meeting, is the near approach of the completion of their Irish Dictionary. Father Dinneen has carried on the work with the utmost energy and perseverance during the whole of the past year, with the satisfactory result that the volume is announced for August. The members of the Council cannot but feel the greatest satisfaction in making this announcement. The production of a thoroughly sound and scholarly Dictionary of modern Irish has for many years past been before their minds, and has occupied a great deal of their attention. The selection of a competent editor, and the raising of the necessary funds, have given them much anxious thought; and it is cheering to feel that their project has, so far as the actual production of the work is concerned, been crowned with success.

The Dictionary is completed up to the end of the letter S, and portions of the work have been submitted to competent judges, who are unanimous in their verdict as to the thoroughness and care with which the book has been compiled. It is, indeed, the first attempt to produce an analytical Dictionary of modern Irish. As will be seen from the page enclosed, it gives copious examples of idiomatic forms and uses of words, and it also points out the authority upon which rare words are included, and the part of the country in which they are found. It is being printed in Dublin by the firm of Messrs. Sealy, Briers, & Walker on Irish-made paper, and the Council desire to take this opportunity of expressing their gratification at the speed, care, and competence with which this firm is carrying through the work. The size of the book is crown 8vo., double columns, and, though it will not be unwieldy in size, the print is clear and readable.

The Council were at the beginning of the year much perplexed as to how the necessary funds were to be raised to meet the heavy cost of production—a sum which will probably amount to somewhere about £1,000. Their difficulties were lightened by the generous offers of three friends, who have shown throughout a warm and steady interest in the undertaking. The Hon. Albinia Brodrick voluntarily offered a loan of £200, and John P. Boland, Esq., M.P., and John Hill Twigg, Esq., each contributed a loan of £100 to assist in meeting this outlay. The Council desire to offer them their sincere thanks for the public spirit they have shown in this matter.

The Most Rev. Dr. Walsh, Archbishop of Dublin, has also shown from the beginning a constant interest in the Dictionary. Of this he has given many proofs from time to time. In consequence of his support, several of the Dioceses have made efforts to raise sums of £20 each to meet his Grace's offer of £20, conditional on the raising of a sum of £400 in amounts of the same value. The results of the offer now stand as follows:—

	£	s.	d.
Diocese of Raphoe, per Most Rev. Dr. O'Donnell,			
Bishop of Raphoe .. ..	20	0	0
Diocese of Waterford, per Rev. P. Power ..	20	5	0
Diocese of Dublin, per Most Rev. Dr. Donnelly	7	0	0
O'Growney Branch of the Gaelic League, San			
Francisco .. ..	20	8	2
Gaelic League, Dublin .. ..	20	0	0
Per Rev. Timothy Lee, Adm., Limerick ..	20	0	0
(30 copies required.)			

The following sums, in addition to the Archbishop's £20, have also been promised provisionally:—

	£	s.	d.
The Professors of St. Patrick's College, Maynooth	20	0	0
P. J. Boland, Esq. .. ..	20	0	0
Diocese of Ferns .. ..	20	0	0

It is greatly to be wished that these donations might be reinforced by further similar amounts to secure the Archbishop's offer, and, in particular, that the other Dioceses might be able to see their way to follow the prompt and willing example of the Dioceses above named.

Copies of the portions of the Dictionary, so far as completed, are

being forwarded to the St. Louis Exhibition, and it is to be hoped that the book will be on sale there during the autumn months.

But, while pushing on the work of the Dictionary, the Council have not been neglecting their more immediate task of publishing Irish Texts; and they wish it to be distinctly understood by their members and the public that the prosecution of the Dictionary has in no way impeded their regular work. The delay in issuing the volumes for 1902 and 1903 has entirely arisen from the difficulty which the Editors have had in completing their work; and the Council are pushing through the press, as fast as the material is handed in, the various books on their list. These volumes will be issued to members in the order in which they appear, and will be counted as the annual volumes for the years now in arrears, so that no subscriber will eventually lose his volume for any year. The Council again wish to express their regret for the unavoidable delays.

They are glad to announce that Mr. P. MacSweeney has made steady progress with his edition of the "Caithreim Conghail Clairinghnigh," and that it is now approaching completion. Of this piece O'Curry says in his MS. Catalogue in the Royal Irish Academy:—

"The writing in this manuscript is of the most beautiful that ever I met, strongly resembling the handwriting of the celebrated Duaid MacFirbis, but not his; and the orthography is perfectly correct in every instance. From the character of the writing, the ink, paper, &c., I conclude it to have been transcribed about the year 1650. The tale which makes up the contents of this MS. is one of great interest, as well from the purity and elegance of the language, the very best I ever met, as from the number of historical and topographical facts it contains."—H. & S., R. I. A., pp. 580-583.

Miss O'Farrelly reports that she has transcribed the whole of the manuscript of the "Flight of the Earls," and that she is devoting the larger portion of her time to this work. She has also collected a considerable amount of material for the elucidation of place-names, and other matters connected with the manuscript.

Mr. David Comyn reports that he has been working steadily at the second volume of "Keating's History." He has almost completed the revision of the text, and hopes shortly to begin printing.

No report has been received from Mr. John MacNeill.

Mr. R. A. Stewart Macalister, although he is still engaged in

excavation work in Palestine, is not neglecting his work on the "Leabhar Gabhála" for the Irish Texts Society. He writes that his manuscript is ready, so far as he can complete it away from libraries, and that he has been able to clear up several difficult passages in the poems. He has now arranged to have a transcript made of the portion of O'Clery's MS. in the R. I. A., of which he had only time to copy a part before he went abroad, and this will, he hopes, enable him to complete his edition of the main text by the autumn of this year. This will be issued in one volume; and the second volume, which will contain the old texts from the great MSS., the variants from O'Clery's readings in other MSS., and the readings of the Hardiman-O'Reilly recension, represented by the MSS. in the British Museum, besides the introduction and notes, will be issued on Mr. Macalister's return to this country in about a year's time.

Besides the above works in the course of preparation, the Council have had one or two further offers, which are now under their careful consideration.

The Council have to record, with regret, the loss through death of the following Members during the past year :—

Most Rev. Dr. Coffey, Bishop of Kerry; Professor F. York Powell; Rev. Maxwell Close; Mr. Maurice Comerford; Mr. Pierce Kent; Mr. W. E. H. Lecky; Capt. J. McArdle.

Mr. Dodd's removal to Ireland early in the year deprived the Society of its Hon. Treasurer. The Chairman, Mr. Daniel Mescal, kindly consented to fill his place, and has since been acting as Hon. Treasurer to the Society.

The adoption of the Report was moved by Rev. M. Moloney, and seconded by Mr. McCaffaley. In putting the motion, the Chairman expressed the regret of the Council that members had been obliged to wait so long for the annual publication. The Council had offered Mr. MacNeill every assistance in its power, but he had not yet completed his promised volume. Notwithstanding the delay, it was satisfactory to find that the membership of the Society had been maintained, and that the Irish people had well supported its efforts. Only twenty-two copies out of an Edition of 750 of volumes i. and ii. remained at the annual stock-taking in December; they were now practically out of print. A similar Edition of volume iii. had been out of print for

over a year. The only volume of which a good number of copies were still remaining was volume iv., "Keating's History," of which a large edition had been issued.

The Chairman spoke of the importance to Irish people of the Dictionary, and said that if the Society had accomplished nothing besides this one work, it deserved to be remembered by posterity. This work could not have been carried through without the able and steady efforts of Father Dinneen. Although the Society were endeavouring to compensate him as far as their means allowed, the value of his services could not be estimated in money.

The Report was unanimously adopted.

The Balance Sheet was then presented by Mr. Mescal :—

***Income and Expenditure Account for the Year ending  
March 31st, 1904.***

Receipts.			Expenditure.		
	£	s. d.		£	s. d.
To Balance from previous year, ...	87	9 1	By Publisher, ...	23	10 0
„ Subscriptions, ... ..	147	7 3	„ „ (Liabilities from the year		
„ Donations, ... ..	12	10 2	1902-3), ...	43	8 0
			„ Salaries, ... ..	71	18 0
			„ Advertising and Sundries, ...	15	0 0
			„ Printing, ... ..	12	10 1
			„ Stationery, ... ..	4	13 0
			„ Postage, ... ..	1	17 6
			„ Balance, ... ..	2	17 9
				138	16 2
Total, ... ..	£247	12 6	Total, ... ..	£247	12 6

***Balance Sheet.***

Assets.			Liabilities.		
	£	s. d.		£	s. d.
To Balance down cash in Bank, ...	138	16 2	By Publisher, ... ..	85	15 6
„ Loan to Irish Dictionary fund, ...	100	0 0	„ Balance, ... ..	201	10 3
„ Share of Publisher's profit in Vols. I. & II., ...	4	5 10			
„ Do. Vol. III., ... ..	44	3 9			
„ The Society's interest in Vols. unsold, ... ..	48	9 7			
	£237	5 9		£237	5 9

DANIEL MESCAL,  
Hon. Treasurer.

Examined and found correct.

(Signed), THOMAS P. KENN  
Auditor.

May 2nd, 1904.



# THE SOCIETY'S IRISH DICTIONARY.

## *Receipts and Expenditure Account for the Year ending March 31st, 1904.*

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Receipts already published :—		By payments already published :—	
Subscriptions, Dona- tions, and Loans, 195 12 9		Payments to Editor (including clerical assistance), ... 250 0 0	
Loan from the Irish Texts Society, ... 100 0 0		Postage and Stationery, ... 2 6 0	
„ Receipts during year :—	295 12 9	„ Payments during the year :—	252 6 0
Subscriptions and Donations, ... 137 5 9		Payments to Editor, 100 0 0	
Loan, ... 200 0 0		„ „ Printer, 100 0 0	
	337 5 9	„ Balance, ... .. 200 0 0	
Total, ... ..	£632 18 6	„ Balance, ... .. 180 12 6	
		Total, ... ..	£632 18 6

## *Balance Account.*

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank), 180 12 6		By Loans, ... .. 412 12 0	
„ Portion of Dictionary edited and Printed, ... ..		„ Estimated further Expendi- ture (including payments to Editor, Binder, &c.) in Pub- lishing the work, ... .. 643 0 0	
„ Balance, ... .. 874 19 6			
	£1055 12 0		£1055 12 0

DANIEL MESCAL,  
*Hon. Treasurer.*

Examined and found correct.

(Signed), THOMAS P. KENNEDY,  
*Auditor.*

*May 2nd, 1904.*

On the motion of Mr. Brophy, seconded by Mr. Greene, the Financial Statement and Balance Sheet were adopted.

In proposing the re-election of the three members of Council retiring by rotation, the Chairman said that they had just heard of the death of the founder, and first Chairman of the Society, Professor F. York Powell, Regius Professor of Modern History, Oxford. Father Moloney, in moving a formal vote of condolence, said, that while expressing the deepest sympathy with Professor Powell's family, he felt that the Society also had suffered through his loss. The interest shown by Mr. Powell from the beginning in the work of the

Society, and the assurance given to the public by his presence and sympathy, had been invaluable to the Society, while his advice had secured the establishment of the Society on the lines of sound scholarship. He hoped that the Irish Texts Society would always adhere to the traditions he had laid down.

Dr. Henry seconded the motion, and wished to associate himself with all that Father Moloney had said; and the Hon. Secretary was directed to forward a resolution, embodying the feeling of the meeting, to Miss Powell.

The re-election of Mr. Alfred Nutt to the Executive Council, and the election of the following new members:—Mr. George Greene, Mr. Finton Murphy, and Mr. T. MacSweeney—to fill vacancies caused by the retirement of Mr. Noonan and Mr. Patrick O'Shea, and the transference to Mr. Mescal of the post of Hon. Treasurer, was then proposed by Mr. McCaffaley, seconded by Mr. Buckley, and carried.

The re-election of the President of the Society, Dr. Douglas Hyde; the Hon. Secretary, Miss Eleanor Hull; and the Hon. Treasurer, Mr. D. Mescal, was proposed by Mr. MacSweeney, seconded by Dr. Henry, and carried.

It was proposed by Miss Hull, seconded by Mr. Art. O'Brien, and carried, that the following gentlemen should be elected auditors for the ensuing year—Mr. T. P. Kennedy and Mr. P. MacMahon.

## DICTIONARY FUND.

### LOANS TO GUARANTEE FUND.

	£	s.	d.		£	s.	d.
Irish Texts Society, ..	100	0	0	Rev. T. Carey, ..	2	0	0
Hon. Albinia Brodrick, ..	200	0	0	J. Mintern, Esq., ..	1	0	0
John P. Boland, Esq., M.P.,	100	0	0	Captain de la Hoyde, ..	1	0	0
John Hill Twigg, Esq.,	500	dols.		Rev. J. D. MacNamara, ..	1	0	0
P. J. Boland, Esq., ..	5	0	0	Oliver O'Byrne, Esq., ..	2	0	0
Dr. Mark Ryan, ..	2	0	0	Rev. M. Moloney, ..	2	2	0
Hon. Wm. Gibson, ..	5	0	0	W. A. Mackintosh, Esq.,	2	0	0
D. Mescal, Esq., ..	5	0	0	Miss A. Bolton, ..	1	0	0
C. H. Munro, Esq., ..	5	0	0	Hugh Sheran, Esq., ..	1	0	0
Michael O'Sullivan, Esq.,	5	0	0	Richard Williams, Esq.,	2	0	0
J. P. Boland, Esq., M.P.,	5	0	0	David Williams, Esq., ..	5	0	0
Miss Ashley, ..	1	0	0	H. J. MacClintock, Esq.,	1	0	0

LOANS TO GUARANTEE FUND—*continued.*

	£	s.	d.		£	s.	d.
J. P. Henry, Esq., M.D., ..	5	0	0	Rev. T. O'Sullivan, ..	5	0	0
J. H. Twigg, Esq., ..	5	0	0	J. St. Clair Boyd, Esq., M.D.,	5	0	0
Dr. Douglas Hyde, ..	5	0	0	Lady Gregory, ..	5	0	0
P. O'Kinealy, Esq., ..	3	0	0	A. O'Brien, Esq., ..	1	0	0
J. G. Gallagher, Esq., ..	8	3	8	W. A. Brennan, Esq., ..	1	0	0
Nathaniel Colgan, Esq., ..	2	0	0	Rev. J. A. Anderson, ..	2	0	0
H. B. Jennings, Esq., ..	1	0	0	J. P. Kennedy, Esq., ..	5	0	0
Rev. L. O'Byrne, ..	1	0	0	J. G. O'Keefe, Esq., ..	2	10	0

DONATIONS.

	£	s.	d.		£	s.	d.
Hon. Albinia Brodrick, ..	10	0	0	T. Maclain, Esq., ..	0	2	6
Rev. Maxwell Close, ..	10	0	0	D. Hackett, Esq., ..	1	0	0
Edward Gwynn, Esq.,				P. J. Lynch, Esq., ..	0	10	0
F.T.C.D., ..	5	0	0	P. J. Foley, Esq., ..	5	0	0
Captain Bryan Jones, ..	10	0	0	G. Calderon, Esq., ..	0	5	0
Society for the Preservation				J. O'Leary, Esq., ..	0	10	0
of the Irish Language, ..	10	0	0	C. S. Boswell, Esq., ..	1	0	0
William Nixon, Esq., ..	0	7	6	Rev. John Power, ..	0	10	0
Miss E. Hull, ..	5	0	0	C. Litton Falkiner, Esq.,	1	0	0
Rev. D. O'Dea, ..	1	0	0	J. Kiely, Esq., ..	0	5	0
Edward Martyn, Esq., ..	10	0	0	Alexander Gordon, Esq.,	0	12	6
D. Lynch, Esq., M.D., ..	2	0	0	Cornelius O'Brien, Esq., ..	0	8	2
Timothy M. Healy, Esq.,				Thomas Lyons, Esq., ..	0	8	2
M.P., ..	1	0	0	Rev. J. MacDermott, ..	0	5	0
T. J. Westropp, Esq., ..	1	0	0	M. J. Dunne, Esq., ..	0	5	2
M. M. Brophy, Esq., ..	1	1	0	J. Murphy, Esq., ..	1	0	0
Rev. C. Tierney, ..	0	12	6	Miss T. A. Fox, ..	0	10	0
G. Hamilton, Esq., ..	0	5	0	Miss Breen, ..	0	10	0
D. Coffey, Esq., M.D., ..	3	0	0	Dr. Thomas Costello, ..	0	10	0
Colum Cille Branch Gaelic				Louis Purser, Esq., F.T.C.D.,	2	0	6
League, ..	0	10	0	Mrs. Hutton, ..	0	10	0
Gaelic League, Castleblayney				Professor W. F. Trench, ..	0	10	0
(one copy required), ..	0	15	0	Rev. L. Gilligan, ..	0	5	0
Gaelic League, Bandon, ..	1	0	0	Rev. πατρις τῆς ἡ-ἀλλήμα-			
Gaelic League, London, ..	5	0	0	nam, C.C., ..	0	5	0
Gaelic League, New York,	2	0	0	<i>Irish World</i> , New York, ..	0	10	0
Gaelic League, Brockton,				Anthony Stokes, ..	0	10	0
Mass., U.S.A. (one copy				John F. Kelly, ..	1	2	6
required), ..	2	1	1	R. J. O'Mulrennan, ..	1	0	0
P. MacDonagh, Esq., ..	0	5	0	Laurence Brannack, ..	1	0	0
P. MacNally, Esq., ..	0	10	6	Most Rev. Dr. O'Doherty,			
B. Hickey, Esq., ..	0	15	0	Bishop of Derry, ..	2	0	0

DONATIONS—*continued*.

	£	s.	d.		£	s.	d.
R. N. Griffin, .. ..	0	10	0	Rev. Stopford Brooke, ..	2	0	0
Miss C. Horsford, ..	0	12	6	Patrick M'Manus, ..	5	0	0
William A. Power, ..	0	5	0	Dr. Michael Cox, ..	1	0	0
Kilkenny Branch Gaelic				Rev. B. Crehan, ..	0	6	6
League, .. ..	1	0	0	Oliver G. O'Connor ..	0	10	6
Rev. W. Dollard, ..	0	6	0	Diocese of Dublin, per			
P. W. O'Hanrahan, ..	1	0	0	Most Rev. Dr. Donnelly,	7	0	0
John A. Hanrahan, ..	1	0	0				

Additional in sums of £20 received in response to the offer of  
Archbishop Walsh.

	£	s.	d.
Compte Snoch Gaelic League, Dublin, .. ..	20	0	0
O'Growney Branch Gaelic League, San Francisco, 100 dols., ..	20	8	2
Rev. T. Lee, Adm. (30 copies required), .. ..	20	0	0
Diocese of Raphoe, per Most Rev. Dr. O'Donnell, Bishop of Raphoe,	20	0	0
Diocese of Waterford, per Rev. J. Power, .. ..	20	5	0
Diocese of Ossory, per Most Rev. A. Brownrigg, Bishop of Ossory,	20	0	0
	£120	13	2

The following sums of £20 have also been promised conditionally.

	£	s.	d.
Archbishop Walsh .. ..	20	0	0
The Professors of Maynooth College, .. ..	20	0	0
P. J. Boland, Esq., .. ..	20	0	0
Diocese of Ferns, .. ..	20	0	0

# GENERAL RULES.

## OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

## CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

## OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretaries, and the Honorary Treasurer.

## EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year.

## CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

## MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

#### SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to one of the Honorary Secretaries, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

#### EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

#### ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

#### AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

#### CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to one of the Honorary Secretaries seven clear days before the date of the Annual General Meeting.

# LIST OF IRISH TEXTS SOCIETY'S PUBLICATIONS

IN HAND OR ISSUED.



1. *Siolla an Fiuğa* [The Lad of the Ferule].

*Ḑacṑra Clomne Ríḡ na h-Ioruaṑḑe* [Adventures of the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(*Issued 1899.*)



2. *Fled Bricpenḑ* [The Feast of Bricriu].

(From *Leabhar na h-Uidhre*, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4<sup>a</sup>. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

(*Issued 1899.*)



3. *Dánta Aḑḑhaḡán uí Rathaḑḑe* [The Poems of Egan O'Rahilly]. Complete Edition.

Edited, chiefly from mss. in Maynooth College, by  
REV. P. S. DINNEEN, M.A.

(*Issued 1900. Out of print.*)



4. *Fḑara Fḑara an Éirinn* [History of Ireland]. By  
GEOFFREY KEATING.

Edited by DAVID COMYN, Esq., M.R.I.A.

(Part I. forms the Society's volume for 1901.)



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5. *Duanape Fhinn* [Ossianic Poems from the Library of the Franciscan Monastery, Dublin.]

Edited by JOHN MACNEILL, B.A.

*(In preparation.)*

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6. *Leabap Gabála* [“Book of Invasions”].

Edited, from three recensions, by R. A. S. MACALISTER  
M.A., F.S.A.

*(In preparation.)*

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7. *Caitheamh Congaíl Cláiringniġ*, preserved in a paper MS. of the seventeenth century, in the Royal Irish Academy (23 H. 1 C.).

Edited by PATRICK M. MACSWEENEY, M.A.

*(In preparation.)*

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8. The Flight of the Earls. By TEIGUE O'KEENAN (1607). Preserved in the Franciscan Monastery, Dublin.

Edited by MISS AGNES O'FARRELLY, M.A.

*(In preparation.)*

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9. The Second Part of Keating's History of Ireland.

Edited by DAVID COMYN, Esq., M.R.I.A.

*(Also in progress.)*







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